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A 348

# THE TABLET FROM YUZGAT,

IN THE

## Liverpool Institute of Archæology.

BY THE

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AND

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# A CUNEIFORM TABLET FROM YUZGAT

IN THE

# ANCIENT LANGUAGE OF CAPPADOCIA.

PART I: By T. G. PINCHES.
PART II: By THE REV. PROFESSOR A. H. SAYCE.

## PART I.

THIS important document is part of a large tablet of fine clay, well baked, and of a reddish colour, inscribed with 45 more or less complete lines of writing on the obverse and 49 similar lines of writing on the reverse. The characters are small, being only about 2·5 mm. high, hence this large amount of text on the comparatively small surface which it presents. The height of the fragment is 154 mm., and the width about 104 mm., with a thickness at the top left-hand of 22·5 mm., at the top right-hand of 37·5 mm., at the bottom left-hand of 16·5 mm., and at the bottom right-hand of 20 mm. The thickest part is therefore the top right-hand corner of the fragment as it now exists, and as this is the part nearest the centre, the original size of the document could not have been less than 31 cm., with a width of 21 cm., and may have been much larger, as we do not know at what point the thickness began to decrease. If it had two columns on each side, we probably possess rather less than a quarter of the original text; if three columns, rather less than a sixth. The style of the writing

is that of the tablets from Arzawa in the Tel-el-Amarna collection, and those acquired by Chantre in Asia Minor.[1] The text of the obverse is divided into six paragraphs, and the reverse into eleven, each separated by a ruled line, except the fourth and fifth paragraphs of the reverse, which are separated by a double ruled line, probably in consequence of the list of offerings beginning here.

The script used is the style of Babylonian cuneiform common in Asia Minor at the period when it was written, which would seem to have been somewhere about the fifteenth century before Christ. In general, the system is syllabic, the syllables being derived from the old Sumero-Akkadian language of Babylonia, but certain of the words are written ideographically. It is these ideographs which have furnished the key to the document, and enabled its nature to be roughly determined, for in all probability their meanings would have been unascertainable had the words they represent been written syllabically.

In Professor Sayce's "Vocabulary"[2] the ideographs here referred to find a place, so that it is not necessary to give a list of them, but a few remarks concerning them may be of interest. In the second paragraph (ll. 2–11) these words, when followed by a possessive pronoun, have that pronoun in Babylonian, and not in the language in which the tablet is written, *-ia*, 'my,' and *-ka*, 'thy,' replacing the words *-mi*, 'my,' and *-ti*, 'thy,' which, according to one of the tablets found at Tel-el-Amarna, would be the native forms. The remaining ideographs are those words which are generally expressed by that means in Babylonian and Assyrian inscriptions—'son,' 'man,' 'mountain,' 'plantation,' 'wheat,' in the second paragraph; 'king,' 'country,' 'ox,' 'sheep,' 'dog,' 'shepherd,' and two other words in para. 2; 'stone' in para. 3; 'gate,' 'brother,' 'great,' in para. 4; 'city gate' in para. 1 of the reverse; GU-ḪUR in para. 2 of the same; 'poor man,' and the numerals, in para. 3 of the

[1] J. A. Knudtzon, *Die zwei Arzawa-Briefe*, pp. 41–44, 59 f., 100, 103. (See pp. 19–22 of this present paper.) Chantre, *Mission en Cappadocie*, 1898, folio.

[2] See pp. 51–72.

same; and in paras. 5–11 a number of other words, including those for 'a wooden object,' 'wine,' 'wine-jar,' 'table,' 'precious stone,' 'lapis lazuli,' 'sweet cane,' 'sweet oil,' etc.; and throughout the text the names of the gods, except two apparently native deities, Telibinu and Ḫašammiliaš, are expressed by Assyro-Babylonian ideographs, to which the terminations of the language of the inscription are added.

It is the name of the Sun-god, represented in the transcription by the Sumero-Akkadian abbreviated form UT (for *Utu* or *Utuki*), which exhibits the greatest number of terminations. They appear as follows :—

UT-*uš*, rev., line 11.
UT-*un*, obv., ll. 21, 22, and 26.
UT-*i*, obv., l. 22.
UT-*ša*, rev., l. 10.
UT-*ma* (?), rev., l. 48.
UT, without any termination, rev., ll. 5, 28, 42 (twice), 43, 45.

The name of Hadad or Rimmon, provisionally transcribed by IM, occurs with the following endings :—

IM-*ni*, obv., ll. 16, 34, 42.
IM-*ša*, obv., ll. 20, 23.
IM-*aš*, obv., ll. 21, 38.

The gods Zagaga (god of war) and Lama or Lamas (winged bull, colossus) appear with one termination only :—

ZA-GA-GA-*an*, obv., ll. 25, 26.
LAMA(S)-*an*, obv., l. 27.

The apparently native divinity Telibinu occurs as follows :—

*Telibinun*, obv., l. 29.
*Telibinu*, rev., ll. 35, 44, 48.
*Telibinuša*, rev., l. 9.
*Telibinuia*, rev., l. 45.
*Telibinuwašša*, rev., l. 13.

In l. 43 of the reverse the termination (if originally existing) is broken away.

To the above forms may be added *Gulaššan* (? a native name, or derived from a Sumero-Akkadian god Gul ?) in the 32nd line of the obverse, and *Ḫašammilias* in l. 36. MAḪ (the Assyro-Babylonian 'Lady of the gods,' who aided Merodach to make 'the seed of mankind') appears without termination, obv., l. 32, rev., l. 11.

Besides being a singular termination (see IM-*aš*, above), *-aš* was also used to form the plural, as is shown by the following common nouns :—

ḪURSAG (pl.)-*aš*, 'mountains,' obv., l. 10.
MÂRĒ (pl.)-*aš*, 'sons,' obv., l. 42.
AN (pl.)-*aš*, 'gods,' rev., ll. 9, 10.

Other examples of *-aš* as a singular apparently are :—

KA-*aš*, 'gate,' obv., l. 33.
KA-GAL-*aš*, 'great gate,' 'city gate,' rev., l. 2.
SIL-*aš*, obv., l. 9.
*Annannaš*, a woman's name, rev., l. 3.

The termination *-iš* is found in the following ideographically-written words :—

LU-*iš*, 'man,' obv., l. 5.
GAL-*iš*, 'great,' obv., l. 9.

There is apparently one example of the ending *-eš* : NIN-*eš*, 'lady' or 'sister,' rev., 46.

One example of *-ri* : GAL-*ri*, obv., l. 35.

One example of *-ria* : GAL-*ri-ia*, obv., l. 39.

These forms, GAL-*ri* and GAL-*ri-ia*, lead one to suppose that the word for 'great' in the language of the district where the tablet was found had *r* as its final root-consonant.

In the remaining spelled-out words we have all the terminations of the words expressed by ideographs.

*-uš* : This is represented by *abûš*, obv., 37, 38; *akkuš*, obv., l. 18; *ḫukmâuš*, rev., 37, 41; *nuš* (or *gatarunuš*), obv., 11.

-*i*.

*aḫḫati*, rev., 4, 5.
*anniššī*, obv., 17.
*ašâši*, rev., 35.
*aši*, obv., 17.
*attiššī*, obv., 17.
*azzikkitani*, obv., 18.
*biššatti*, obv., 34.
*dai*, rev., 26, 27, 28, 30, 31, 34, 35, 36, 42, 44, 47, 48.
*êbši*, obv., 41.
*ḫaḫḫimmi*, obv., 38.
*ḫalaki*, rev., 38.
*ḫalki*, obv., 13.
*ḫukzi*, rev., 38, 41.
*ḫuraššī*, obv., 30.
*ḫurnêizzi*, rev., 24.
*ḫurši*, obv., 36.
*ḫuʼzi*, obv., 14, 31.
*ḫuwanti*, obv., 9.
*ŧanzi*, obv., 7.
*ŧazi*, rev., 39.
*irḫâizzi*, rev., 38, 41.
*kaššī*, obv., 43.
*kî*, obv., 16, 18; rev., 14, 27, 33.
*kîni*, obv., 35.
*kittani*, obv., 18.
*kizzi*, obv., 9, 42.
*kuedanikki*, rev., 9.
*kuitki*, obv., 19; rev., 39.
*kupiḫi* (or *kuwabi*), obv., 25.
*laḫri*, rev., 25.
*lisi*, obv., 11.
*lutanizzi*, rev., 33.
*malzi*, obv., 22.
*nâi*, obv., 30.
*pani*,[1] rev., 36, 40.
*piri* (or *wari*), obv., 31.
*qati*, rev., 13.
*šâḫi*,[2] rev., 23.
*šâkki*, obv., 20.
*šamešezzi*, rev., 37, 41.
*šanezzi*, rev., 23, 37, 40.
*šipanti*, rev., 43.
*sitiššī*, rev., 31.
*sizzi*, rev., 40.
*šugi*, rev., 2, 37.
*teribzi*, obv., 30.
*tezzi*, obv., 17, 23, 34; rev., 10.
*tinnuzi*,[3] obv., 13, 15.
*tinuzi*, obv., 27.
*uizzi*, rev., 39.
*utti*, rev., 39.
*wari* (or *piri*), obv., 31.

Also the probably incomplete words—
*anzi*, rev., 3.
*izzi*, obv., 45.

-*pi* or -*wa* (if the first be the correct transcription, this may contain the *i*-ending of the foregoing paragraph): *abûnnapi*, obv., 27; *apâšpi*, obv., 29; *auttipi*, obv., 42; *kabbupi*,

[1] This may be an Assyro-Babylonian word.
[2] Apparently a wooden object.
[3] Perhaps the same word as *tinuzi*, below.

obv., 19; *kûšipi*, obv., 34; *mišpi*, obv., 39; *mitapi*, obv., 41; *šumkupi*, obv., 32, 40; and the possibly imperfect word *e(?)šapi*, obv., 24, 25.

*-a, -ša, -ma* (or *-wa*), *-ta.*

*aanta*, obv., 24.
*aappa*, obv., 6.
*abîa*, rev., 39.
*abûnna*, obv., 28, 31.
*anda*, obv., 39.
*apâša*, obv., 16, 20.
*gakin-akia*, rev., 31.
*haldinna*, obv., 30.
*ḫanda*, obv., 23.
*ḫûpa*, rev., 33.
*ḫurakta*, obv., 25.
*ištinna*, rev., 30.
*kabbuwa*, obv., 19.
*kinanda*, rev., 33.
*kinânta*, rev., 23.
*kuitta*, obv., 15; rev., 19.
*kunanza*, obv., 5, 6.
*kupibia*, rev., 26.
*kûšša*, obv., 40.
*liga*, rev., 12.
*luksita*, rev., 40.
*luttiada*, rev., 25.
*makima*, rev., 30.
*mapia* (or *mawâ*), rev., 11.
*maššia*, rev., 42.
*meḫurma*, rev., 36.
*namma*, obv., 36.
*napa*, rev., 5.
*našta-para*, rev., 38.
*nazmiša*, rev., 11.
*numašta*, obv., 14.
*nutta*, rev., 12.
*nuzzianza*, obv., 14.
*qabna*, rev., 27.
*qada*, rev., 25.
*ša*, rev., 46, 47.
*taḫḫuda*, rev., 18.
*ûgga*, rev., 3.
*umma*, rev., 11.
*unuwanta*, rev., 34 (twice).
*wemia*, obv., 22, 23.
*zakurta* (or *zaknita*), rev., 4.
*ziuga*, rev., 9.

Also all the words ending in *-pi* above, if that syllable is to be read *wa*. *Šiḫia*, obv., 41, is probably really the Sumero-Akkadian ideograph *igi* with the plural ending *ḫi-a*.

*-aš.*

*aḫḫuraš*, rev., 18.
*akiaš* (?), obv., 32.
*Annanaš* (a woman's name), rev., 3.
*apâš-wa*, obv., 29.
*arimpaš*, rev., 28.
*battulaš*, rev., 23.
*bûrîaš*, rev., 20.
*eteaš*, rev., 32.
*gimraš*, obv., 28.
*ḫaḫḫimaš*, obv., 9, 17, 26, 28, 31, 33, 34.
*Ḫašammiliaš*, obv., 36.

*iaš*, obv., 28.
*išgaraqqaš*, rev., 7.
*ibbiaš*, rev., 17.
*kartaš*, obv., 13.
*kišširaš*, obv., 39.
*kištaš*, rev., 17 (twice).
*mugâuwaš*, rev., 13.
*na(?)iaš*, rev., 24.
*šûnilaš*, rev., 18.
*taraš*, obv., 42.
*tuêggaš*, obv., 24.
*wašrulaš*, obv., 11.

The following words ending in *-aš* are seemingly incomplete at the beginning:—*paš* (or *apaš*), rev., 16; *piaš* (or *wâš*), rev., 7.

*-an.*

*Gulaššan*, obv., 32.
*ḫûman*, obv., 15.
*ḫuwaššan*, rev., 25.
*maḫḫitan*, rev., 10.
*mân*, obv., 15; rev., 35, 40.
*mânšan*, rev., 8.
*nan*, obv., 22.
*naššan*, rev., 7.
*nezzan*, rev., 5.
*nuḫian*, obv., 12.
*nu-mân*, rev., 11.
*nupiran* (or *nuwaran*), obv., 23.
*nuššan*, rev., 26.
*šeraššan*, rev., 31.
*sini(?)wan*, rev., 21.
*šum-šan*, rev., 45.
Also the numeral 9-*an*, rev., 12.

*-un*: *daḫḫun*, rev., 4, 5; *matun*, obv., 19; *ninkun*, rev., 8; *šuḫḫaḫḫun*, rev., 6; *teḫḫun*, rev., 7.

*-in*: *addin*, obv., 19; *ḫalziśdin*, obv., 27, 29, 32; *ŧddin*, obv., 21, 29 (?) [1].

*-u*: *âššu*, rev., 11; *birulu* (a stone), obv., 31; *gataru*, obv., 11; *ḫattalu*, rev., 6; *ištu*,[2] rev., 19, 24; *nakdamšu*, rev., 14; *pâu*, rev., 12 (twice); *šiḫû*, obv., 35; *šiššu*, obv., 9; *šumku*, obv., 5, 13, 32,[1] 40[1]; *tinnu*, obv., 11; *uellu*, obv., 10.

*-eš*: *annikneš*, obv., 37; *manteš*, obv., 35; *mêš*, obv, 24; *nakkeš*, rev., 9; *šanḫeš*, obv., 22; *unuteš*, rev., 27; *ziggateš*, rev., 15.

*-iš*: *biniš*, rev., 2; *ḫalašmiš*, rev., 6; *kuiš*, rev., 12; *miš*, rev., 20; *naiš* (?), rev., 1; *paiš*, obv., 11.

[1] Followed in these passages by *-pi* or *-wa*.
[2] Probably a preposition.

*-e, ê :* *abê*, obv., 32, 33; *aššanne*, obv., 43; *ḫatnute*, obv., 8; *lie* (or *lê*), obv., 41; *mume*, obv., 33, 35, 36, 37; *upite* (or *uwate*), obv., 26; *utnê*, obv., 8, 20; *zinnê* (?), rev., 35.

Apparently terminationless words :—

1. Ending in *-ar :* *âḫr*, rev., 5; *mar*, rev., 32, 42, 44; *piatar* or *wâtar*, obv., 30, rev., 19; *uddar*, rev., 8, 10; *uidâr*, obv., 10; and the incomplete word *-âr*, rev., 2.

2. Ending in *-ir :* *akir*, obv., 33, 35; *damengir*, obv., 40; *pâir*, obv., 22; *šeir* (or *šer*), rev., 7.

3. Ending in *-ur* or *-ar :* *aḫḫur* (or *aḫḫar*), rev., 8; *paḫḫur* (or *paḫḫar*), rev., 36.

4. Ending in *-l :* *ammel*, obv., 24; *ûl*, obv., 15, 19, 20, 22, 23, 37, rev., 4, 8, 39.

5. Ending in *-b :* *kukub*, rev., 19. In rev. 32 it is followed by the plural sign.

6. Ending in *-lum* or *-lim :* These endings are preceded by the character for 'deity,' and it may therefore be surmised that they are intended to express the Assyro-Babylonian *ilu* (or *ili*), in which case *lum* or *lim* would be the phonetic complement, nominative and oblique case respectively, with mimmation. *An-lum* (*ilu*$^{m}$) occurs in line 35 of the reverse, and *an-lim* (*ili*$^{m}$) in the apparently Babylonian expressions *pani ili*$^{m}$ (*an-lim*), rev., 36, 40; *bêl ili*$^{m}$ (*an-lim*), rev., 37, 40; *sukkal ili*$^{m}$ (*laḫ an-lim*), rev., 38.

7. Ending in *-z :* *I-na-li-az*, rev., 36; *ne*(?)*kuz*, rev., 36.

It is possible that the majority of the words above classified (necessarily roughly) are nouns, adjectives, and particles. Some, if not all, of the remainder, on the other hand, are to all appearance verbal forms, or words with pronouns added.

*-mi :* *êšmi*, rev., 3; *mugami*, rev., 10; *nakdammi*, rev., 15, 27; *paimi*, obv., 43; and possibly *ḫaḫḫimmi*, obv., 38.

*-at :* *isbat*,[1] obv., 26, 28, 37; *kišat* (?), obv., 16; *nat*, rev., 24; *nuwarat*, obv., 4, (7); *šat*, rev., 4.

*-et :* *bîêt*, obv., 21, 25; *kuêt* (or *kueit*), rev., 11; *mutet*, obv., 4; *šîêt*, rev., 1, 2; *uwetet*, obv., 21.

[1] Many other readings are possible.

*-it: aišmit*, rev., 6; *lit* or *šalit*, rev., 4; *kuɐit* (or *kuɐ̂t*), rev., 11; *kuit*, obv., 16, 23, rev., 8; *pait*, obv., 16; *pâit*, rev., 10; *teit*, obv., 16.

*-ut: ḫuišnut*, obv., 44; *'tinut*, obv., 8; *tinnut*, obv., 20.

*-in: damein*, obv., 39, 40; *kuin, saqain*, obv., 7.

It will thus be seen that the most frequent terminations are *-i*, *-a*, *-aš*, and *-an*, implying, in the case of *-ti* and *-ta*, a force differing from that of *-a* alone, and suggesting, for many of these classifications, more than one signification. The recurrence of such endings as *-izzi*, *-šizzi*, etc., also suggests grammatical formatives, but of what nature, our information does not allow us to state. Knudtzon is of opinion that *(a)nki* is a verbal ending. The termination *-mi* or *-imi* he compares with the Greek *ἐμέ*; *-eš-* as an infix he would render 'be thou,' 'mayest thou be'; *-ma* probably designates the dative; *-ti* indicates the possessive of the 2nd person singular, *-tin* the same with an accusative singular. *-ši* he regards as probably a dative singular feminine of a pronominal root, and *-ša* or *-sa* a postposition. *-mu*, he points out, means 'to me,' and *-mi* expresses the possessive of the 1st person singular, *-min* being the same with an accusative singular (compare *-tin*, which is the same form in the 2nd person singular). *-miš* is the possessive of the 1st pers. sing. with a dative or genitive. These points are fairly certain, and show some interesting peculiarities of the language.

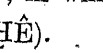
Notwithstanding the points which are more or less certain, I do not feel myself justified in attempting a translation of this important inscription, knowing as I do the difficulties attending the rendering of inscriptions, even when the meanings of most or all of the words have been worked out. Indeed, doubt as to the signification to be assigned to a single word in a sentence (the others being absolutely clear) may cause a translator to miss the true rendering nine times out of ten, as anyone who has received a badly-written letter in his own language—and who has not had this experience?—may easily understand.

Apart from the want of evidence as to the meanings of the words, there is often doubt as to their reading (as may

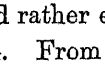
be gathered from the footnotes to the transcriptions), and also as to their divisions from each other, though in most cases the scribe has apparently denoted this by leaving a little extra space.

*Obv.*, l. 9. , SIL-*aš*. The general meaning of the root is 'to cut,' hence it stands for almost everything which can be associated with that idea—hewing, reaping, separating, opening, deciding, judging, etc. It also stands for anything of the nature of a cutting, as a street, passage, roadway. Besides SIL, it has the values of *tar*, *kut*, *has*, etc.  also occurs in l. 42.

Line 10. For large things, such as mountains, countries (l. 12), or important things, such as the gods, one's relatives, or people, the plural sign used seems to be generally , the Sumero-Akkadian character *meš*. For less important things, such as an orchard or plantation (l. 10), cattle, dogs, etc. (l. 12), it is the group , *ḫi-a*.

Line 12. The damaged character after the group transcribed KALBĒ is possibly the native form of the Assyrian , in which case the translation would be 'swine' (Ass. ŠAḪÊ).

Line 13. The third character is apparently *kur*, written in later Babylonian and Assyrian , not, as here, . The character transcribed *šum* () is doubtful, as this form could only have been developed under Assyrian influence. One would rather expect , or, better, .

Line 14. From the spacing, the character , *an*, belongs to the following word, *gun*, the group for 'talent,' also 'tribute.' I have not been able to hit upon the equivalent of the group , which follows—the text is too carefully written for this to be equivalent of the Assyrian .

Line 19. The seventh and eighth characters, which are written very close together, as though they formed a single group, may not be really , *tu-un*, as the slanting wedges do not occupy quite the same position as in the cases

where , *ut* or *tu*, occurs elsewhere (see l. 8, *ti-nu-ut*, for example). Perhaps it is the Assyrian , *dun*.

Line 22. Instead of *mal-zi*, *ga-zi* is a possible reading for .

Line 26. The various possible readings for  other than *iz-bat* are given at the foot of the page.

Line 32. From the writing *Gul-aššan*, and not *Gu-la-aš-ša-an*, it is possible that  has here another (ideographic) pronunciation. The archaic form of the character , *maḫ*, in this line is noteworthy; in rev., l. 11, it is similar to that in use at a much later date.

Line 33. There seem to be traces of extra wedges in , and in this case the character would not be *um*, but , DUBA, 'tablet.'

Line 42. For the phrase SIL-*aš kizzi*, see also l. 9.

*Rev.*, l. 4. Though the two upright wedges in the seventh character are quite clear, they are written so close together that they suggest the character may in reality have been intended for , *ša*, and not *ta*. The former reading has therefore been adopted.

Line 8. The character after *kuit* looks like , *aḫ*, but may in reality be , *ḫi*, in which case it ought to belong to that word, and not to *ḫur*.

Line 14. In  we in all probability have the Babylonian , which, as we learn from *Cuneiform Texts from Babylonian Tablets*, pt. xiv, pl. 48, 36331, l. 14, was a vase for wine. The Semitic equivalent is *šakaranu*, apparently meaning 'wine-jar.' See the *Amherst Tablets*, p. 22. The word *gul*, which seems to stand by itself, may be a preposition. The reading *dam* for  is based on the form in the next line, *nakdammi*, and on the differing form of , *nin*, in l. 46; compare also , *nin*, in l. 40 of the obverse.

Line 16. The first word visible is possibly to be completed [*a-ri-im*]-*pa-aš*; cf. l. 28.

Line 19.  is apparently the Babylonian , here written, like , without its left-hand vertical wedge.

Line 22. For the first three groups, see the notes to l. 33.

Line 24. For  read .

Line 25 ff. The group  is the Assyro-Babylonian , written as though it were a combination of the characters for 'city' () and for 'bronze' (). It is generally rendered 'table,' such as was used in the temples for offerings.

Line 26. In  the final character seems to be the phonetic complement and vocal lengthening, and if this be the case, it would seem to confirm the identification of  with the Babylonian , as well as the reading *gir-ra.*

Line 27. There is no doubt that the restoration of *nagdammi* in this line is correct. Compare ZABAR *ana nagdammi ziggateš* 1 GIŠ-GAL ZABAR in l. 15.

Line 29. The first word is apparently the Sumerian ideograph of Delitzsch's ŠA-GUL or AG-GUL = *aqqullu,* 'hatchet,' *Handwörterbuch,* p. 123. The meaning of the group is 'that which destroys.' A sacrificial knife, however, is rather what would be expected, but this would not fit in the passages which Delitzsch quotes. We have probably to admit a modification of the meaning of the group in this non-Semitic text. The group  is probably to be read as equivalent to the Babylonian , Assyrian . Its usual translation is *sikkatu,* 'plug,' and if this be correct here, it may be supposed that the holes with which the sacrificial tables were provided to allow the blood of the victim, or other liquid, to run away, was at least sometimes provided with the means of stopping that flow. At the end the last character but three may be  instead of , in which case the reading would probably be *a-na* (god) [*Te-li-bi-nu*] (30) *da-a-i,* 'dedicated to Telibinuš,' but only the single wedge is visible.

Line 30. The syllable *-ma* at the end of the group  is probably the phonetic complement of the word for 'table' in the language of the tablet, and

would indicate the plural or dual in the case required by the preposition *ana* which precedes.

Line 32. *Kaš-edinna.* This deity is possibly the Kašdinnam of the later Babylonian inscriptions, in which 'the deity of the drink of the plain' is represented by the characters for 'the deity of the drink of life,' who, unless feminine, would correspond with Bacchus. It is doubtful which of the two is the original form. It may be noted that *edina*, 'the plain,' 'Eden,' was the place where the 'tree of life' grew. The character transcribed *um* (?) is damaged, and it is possible that the seeming wedges on the left are due to accident, in which case it might be completed as , *u*, making the word *uetenaš*. The two wedges at the end of the line may be part of  (*qa-ab*).

Line 33. The use of the character , *gala*, 'great,' before ZAL-DUGA, EDINA, and ZAL-LU (or -UDU) here and in l. 22, is noteworthy. In l. 22 it is preceded by the numeral '1.' The probable meaning would therefore seem to be 'one large measure,' perhaps some recognized quantity. In l. 33 we may render these items roughly by 'the great measure of sweet oil, the great measure of field (-produce), the great measure of sheep fat,' or something not dissimilar. , *pa*, at the end of the line seems clear, and after it there are traces which look like those of , *an*. The final word is therefore probably *ḫûpan*.

Line 35.  is probably to be read *ilu*$^{m}$, the Assyro-Babylonian word for 'god,' with mimmation. Compare ll 36–38 and 40.

Lines 36–38 and 40.  seems to be the Assyro-Babylonian phrase *pani ili*$^{m}$, 'before the god(s),' and , *bêl ili*$^{m}$, 'lord of the god(s),' both phrases occurring side by side in l. 40. This is confirmed by l. 42, which has , *ili*$^{m}$*-ia*,[1] 'my god,' immediately after the characters indicating the Sun-god. This suggests that the rendering, as far as *dâi*, should be as

[1] For *ilia*.

follows: '1 *ig-gara-al* for the Sun-god, my god, upon the table of the Sun-god presented.' The same phrase occurs again in ll. 43, 44, where, however, the name of the god Telibinu replaces that of the Sun-god. There would be room to restore *îli*$^{m}$*-ia* after Telibinu at the end of l. 43. Noteworthy is the use of *ana* for *ina* at the beginning of l. 44.

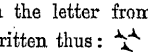
Similar inscriptions to the list of offerings contained in the last seven paragraphs of the reverse occur among the tablets found in Assyria, one of those containing parallel phrases being the British Museum text K. 164. The reverse of this inscription refers to salt offered before the Sun-god, to the fire which was kindled, to the portions of animals sacrificed, and to the jars of meal and grain included therein. Then, farther on, at l. 42, are the words: "He shall install a table before the great goddess (or: great Anatu$^{m}$), a table before Gilgameš, a table before the sailors (or: the pilots), he shall offer water (and) oil, he shall set a lustral vase of drink (and) a lustral vase of wine before the great goddess (or: great Anatu$^{m}$) and before Gilgameš." The statements with regard to the offerings are much more elaborate in the Liverpool tablet, but it is not improbable that the Babylonian originals (for it may be supposed that such existed) of the seven paragraphs may ultimately come to light. This text implies that the word *dâi*, which occurs so many times in the Liverpool inscription, has some such meaning as 'is to be dedicated'; compare ll. 28 and following of the reverse.

There is one word of the inscription which, though one cannot state with certainty that it is of importance, deserves notice on account of the connection which it seems to have with other inscriptions, and which may, therefore, turn out to have more importance than at first sight. The word in question is *tanzi*, which occurs in the seventh line of the obverse. This word has been treated of at length by Fried. Delitzsch in his "Die Sprache der Kossäer" (Leipzig, 1884), pp. 29–38, on account of its occurring in the important Cossæan vocabulary discovered by Rassam in 1882. The word, which is there written *ia-an-zi*, is explained by the

Semitic *šarru*, 'king,' and Delitzsch shows in this work that it was not only borne by a certain Ianzû, son of Ḫanban, king of Namri, whose dominions lay in the neighbourhood of the Diyālā, south-east of the lower Zab, but also by a king of the land of Naïri, which must have lain south-west of Lake Urumia. In both these cases Professor Delitzsch regards Ianzû as the native word for 'king' used as a proper name, and if this be the case, the Cassite or Cossæan language was not only spoken in what may be regarded as its aboriginal home, but also in the tract north of Assyria—indeed, its use may have extended still farther westwards, and included the district from which this and other tablets came, i.e. the neighbourhood of Boghaz-Keui.

This is not much to base a connection upon, but it is necessary to mention the fact, in case there should be anything in it. Another word to be noticed is *iaš* in l. 28 of the obverse, which, in Cassite, means 'the earth.' This, too, is probably only a coincidence, in which case the two words have nothing to do with each other.[1] It introduces the fact, however, that the termination *-aš* was a common one in both languages, as may be seen by the word *indaš*, in the name Kara-indaš; *Bugaš*, the name of a god, found in the personal name Nazi-Bugaš; *dakaš*, 'star'; *kadaš*, 'help'; *ḫardaš*, in the royal name Kara-ḫardaš; *miriaš*, 'earth'; *Ubriaš*, the god Hadad or Rimmon as 'Lord of the lands,' also, apparently, pronounced *Buriaš*; *simmaš*, 'child'; *Šuriaš*, the Sun-god, as the *šuri* (probably 'light') of the land; *Marattaš*, the god Nirig; and probably others. Besides these, there is a number of words with various terminations, which may be classified thus:—

Ending in *-u*: *ašlulu* = Assyro-Babylonian *babbû*; *ilulu*, 'heaven'; *barḫu*, 'head'; *bašḫu*, 'god'; *ḫameru*, 'foot';

[1] *Iaš* occurs, however, less doubtfully in the letter from Amenophis III, translated by Knudtzon. There it appears written thus: , i.e. the word *iaš* with the usual determinative prefix for 'country.' This, however, may be the word *miriaš*, 'earth' (above), expressed by means of  with two phonetic complements, but the comparison with Cassite is nowise invalidated by this substitution.

*našbu*, 'man,' 'being,' 'life' (?); *saribu*, 'foot'; *Šiḫu*, the god Merodach.

In *-a*: *burna*, 'protégé'; *Kamulla*, the god Ea or Aa; *lukla*, 'servant'; *turuḫna*, 'wind,' 'storm'; *Ḫala*, the goddess Gula; *Ḫudḫa* or *Ḫulaḫḫa*, the god Hadad or Rimmon; *nula*, 'king'; *Šimalia* or *Šumalia*, the goddess of the mountains; *Šugamuna*, the gods Nergal and Nusku; *Šugurra*, the god Šutiria; *sinbina*, the Assyro-Babylonian *sina* or *sêna*.

In *-i*: *dagigi*, 'heaven'; *kašakti*, in the name Kašaktianzi, ? 'Kašakti is king'; *Ḫali*, the goddess Gula; *Ḫarbi* or *Ḫarbê*, the god Bel; *šagarakti*, 'redemption'; *mali*, 'man'; *nazi*, 'shadow,' 'protection'; *mêli*, 'servant'; *ianzi*, 'king.'

Various consonantal endings: *ašrak* or *aššal*, 'wise'; *ulam*, 'child'; *bur* (or *buri*), 'lord,' in the name 'lord of the land'; *Gidar*, the god Nirig; *Dur*, the god Nergal; *Dun* (or *Duni*) in the name of Kar-Duniaš (Babylonia); *kar* (or *kara*), in the same name, unless it be Semitic; *ḫašmar* = Assyro-Babylonian *kasusu*; *Mirizir*, the goddess Beltis; *Saḫ*, the sun, the Sun-god; *šir*, 'bow' (for shooting); *Šugab*, the god Nergal.

Verbs: *uzib*, 'to protect,' 'spare'; *eme*, 'to go forth'; *saribu*, 'to hang up'; *nimgirab(i)*, 'to protect,' 'spare'; *šimdi* (?), 'to give.' [1]

From this it would seem that, in Cassite, there are four nominal endings, *-aš*, *-u*, *-a*, and *-i* (compare pages 4–7). The infinitives of the verbs seem to be either terminationless or end in *-i* or *-u*. Nouns ending in another consonant than *š* are rare.

Notwithstanding that there is no indication in the translations that any other word than the nouns are contained in *kadašman* and *šagarakti*, yet it would not be impossible that the final syllable of each, *-man* and *-ti*, are pronouns. In this case *kadaš-man* would stand for 'my help,' and

[1] Perhaps the same as *šimdi* in the name Šindi-Šugab, which would in that case mean 'gift of Nergal,' or the like.

*šagarak-ti*, 'thy redemption.' One of the names in which they occur is Kadašman-Turgu, which would then be equivalent to the Babylonian Tukulti-Bêl, 'my trust is Bêl,'[1] whilst the other, that containing *šagarakti*, is Šagarakti-Buriaš, which, if we accept the identity of Cassite and the language of this tablet, would be 'thy redemption is the lord of the lands,' i.e. the god Rimmon.

In this connection it is worthy of note, that the name of the Sun-god, , is not followed by the termination *-aš*, implying that the name used to indicate him was *Saḫ*, and not *Šuriaš*, whilst the name of the god Hadad or Rimmon, , has in two cases that ending, implying that the name used for this deity was *Ubriaš* or *Buriaš*, and not *Ḫulaḫḫa* or *Ḫudḫa*.

It is naturally a great pity that we do not possess the material to carry this comparison to a definite conclusion, but the reason of this will easily be understood when it is stated that the Babylonian list of Cassite words was simply drawn up to explain to the Babylonian scribes the meanings of the names of the Cassite kings who, at various periods between 1400 and 1170 B.C., ruled the country, though many Babylonian names are interspersed among those which are pure Cassite.

Naturally, in a wide extent of country implied by the position of the Cassites on the east and the Arzawites on the north-west, the existence of a certain number of dialects would be unavoidable, and this would account for any differences in the forms of the words which may occur. But, as already pointed out, there may be no connection linguistically between these districts at all, notwithstanding the likenesses between the two idioms, which, however, when we take into consideration the small amount of material available, are numerous enough to make a comparison desirable.

[1] Instead of *-man*, the Tel-el-Amarna tablet marked *b* by Knudtzon has *-mi* for 'my.'

But the presence of Kassites in the extreme west of Asia may be regarded as provable historically—they are apparently the Kašši, Kaši, or Kasi of the Tel-el-Amarna tablets, who have been identified with the Kusâa or Cappadocians of the later Assyrian texts. In Tel-el-Amarna 58 of Winckler, Rib-Addi of Gebal speaks of Abdi-aširta, calling him a dog who sought to take all the cities of the Egyptian suzerain "for the king of Mitana and the king of Kašši." In No. 86 it is Abdi-aširta's sons, who are "dogs of the king of Kašši and the king of Mitanni (Mitana), and take the land of the king for them." The letter numbered 87 likewise treats of the same theme, but speaks of the taking of the king's cities by the sons of Abdi-aširta as an accomplished fact—"[dogs] of the king of Mitana are they, and of the king of Kaši, and of the king of Ḫata." There are also Kassites, however, among the mercenaries for whom he asks to defend Gebal in letter No. 97 (London 24)—*awēlut mâtāti Kaši*, 'men of the lands of Kaši.' Akizzi of Qatna also speaks of them in No. 173. Abdi-ḫiba or Ebed-ṭôb of Jerusalem (No. 180) does not wish to be in any way identified with them—*Amur šarru bêlia ṣaduq ana iâši aššuru awēlut Kaši*, 'Behold, O king my lord, I am faultless concerning the men of Kaši'; apparently they were spying out his land: "There are men of the land of Kaši in the midst of my house." Finally, we get a glimpse of former times in Winckler's No. 181, in which the same ruler of Jerusalem says that "as long as there were ships in the sea, the arm of the mighty king took the land of Naḫrima (Naharaim) and the land of Kašši," implying that he not only took them, but held them also.

The mention of the land of Kaši with Mitana and Ḫata (Kheta, the land of the Hittites) shows its close connection with those districts, whilst the other references testify to its power and importance. The mercenaries mentioned by Rib-Addi had probably thrown off allegiance to their king, unless, as is likely, they were his agents.

It will probably be admitted that the seeming confirmation of the indications of the Kassite vocabulary by the Tel-el-

Amarna tablets is striking, and worthy of careful consideration.[1] Other possible Kassite names therein are Bawanamaš, Biridašya, Kasî (messenger of Amenophis III), Šindi-šugab (messenger of Burra-Buriaš, king of the Kassite line in Babylonia), and probably others.

## APPENDIX.

WINCKLER, 10; BULAQ, 28185.

Transcription and translation of the letter from Amenophis III. to Tarḫundaraba, king of Arzawa, based upon Knudtzon's greatly improved text and rendering[2]:—

1. [U]mma Ni-mut-ria šarru rabû šar mât Miṣṣari
2. [a]na Tarḫundaraba šar mât Arzawa kibe-ma:
3. Katti-mi DMQ-in BÎT-ḪIA-mi DAM-MEŠ-mi TUR-MEŠ-mi
4. awēlu-meš GAL-GAL-aš ZAB-MEŠ-mi imeru KURRA-ḪIA-mi
5. bibbit-mi KUR-KUR-ḪIA-mi kan anda
6. ḫûman DMQ-in.

1. Thus: "(It is) Nimutria, the great king, the king of Egypt
2. to Tarḫundaraba, king of Arzawa," say then.[3]
3. It is well with me—(with) my houses, my wives, my children,
4. my great men, my soldiers, my horses,
5. my chariots, my countries every one (?),
6. it is very well.

[1] Whether the coupling of Amurrū and Kaššū by Nebuchadnezzar I. (about 1120 B.C.), who calls himself "subduer of the land of Amurrū, spoiler of Kaššū," can also be adduced as an argument for western placing of the Kassites, remains to be seen.

[2] It is needless to say that there is much in the rendering which is doubtful, and it must therefore be taken with all reserve.

[3] The first two lines are in Semitic Babylonian, but do not give quite the usual formula.

7. Duqqa kat-ta ḫûman ḌMQ-in êštu
8. BIT-ḪIA-ti DAM-MEŠ-ti TUR-MEŠ-ti awēlu-meš GAL-GAL-aš
9. ZAB-MEŠ-ti imeru KUR-RA-ḪIA-ti bibbit-ti
10. KUR-ḪIA-ti ḫûman ḌMQ-in êštu.

7. Likewise (?) with thee may it be very well—
8. (with) thy houses, thy wives, thy children, thy great men,
9. thy soldiers, thy horses, thy chariots,
10. thy country, may it be very well.

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11. Kâšmatta uienun Iršappa
12. awēlu ḫalugatallan-min au mani TUR-SAL-ti
13. îlu UT-mi kuin DAM-anni uwadanzi
14. nušši lilḫuwî *šaman rêši*
15. kâšmata uppaḫḫun 1 suḫalalia GUSKI-aš
16. DMQ-anta.

11. To thee have I sent Iršappa
12. my messenger, to say, "Thy daughter
13. for my Sun-god,[1] when is she to be handed over as his wife?"
14. Now may there be given to her oil for (her) head!
15. To thee have I caused to be brought a golden goblet
16. as a gift for thee.[2]

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[1] Knudtzon translates 'for my son,' i.e. the son of Amenophis III., but the characters preceding the possessive pronoun are those used for the solar deity, who in this case must be the Pharaoh himself, whom Iršappa would naturally refer to as his Sun-god.

[2] Lit. 'that thou mayest be pleased, satisfied,' if the same ideograph in l. 6 and l. 8 be correctly translated.

17. Aniattaš ma-mu kuedaš ḫatrā[•]š
18. ubbi warat-mu netta uppaḫḫi EGIR-anda
19. našta awēlu halugatallattin ammella
20. awēlu ḫalugatallan EGIR-pa ḫatra ḫûdâk
21. nai nat uwanda.

17. Why dost thou keep back the *aniat* for me?
18. Whoever has come to me has brought nothing. Afterwards
19. hast thou . . . . thy messenger. Some
20. messenger after the other allow to go!
21. They must bring it.

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22. Nutta uwanzi udanzi tuššata[1] TUR-SAL-ti
23. awēlu ḫalugatalaš miš awēlu ḫalugatallaša
24. kuiš tuel uit naš aggaš
25. numu antuḫšuš gašgaš KUR-iaš[2] ubbi ištabaššun,
26. zinnuk ḫûmanda.

22. Now it becomes thee to bring, to hand over, the dowry of thy daughter
23. to my messengers, or to whatever
24. messengers it is right to give these people.
25. Now thou hast promised me the *gašgaš* of the land. Whatever I have desired
26. send thou in fulness.

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[1] kušata.

[2] Either thus, or the word *miriaš* indicated by an ideograph and phonetic complements.

27. Nuḫaddušašša KUR-e igait
28. nutta kâšma bibbi-eššar uppaḫun aššu[p]p[a?] . . .
29. kiššarišši Iršappa awēlu ḫalu[gatal] . . .
30. 1-en suḫalalia HURAṢI ŠUQULTU-šu
31. 20 mana ḪURAṢI 3 kitû di 3 kitû uddu ad[i] . . .
32. 3 kitû ḫuzzi 8 kitû kušittin
33. 1 me kitû anwalgan 1 me kitû [ḫ]app[a] . . .
34. 1 me kitû muaštalliašša
35. 4 abnu kukubu rabû ŠAMNI ṬÂBI 7 abnu ku[kub ṢIḪRU?]
36. ŠA ŠAMNI ṬÂBI 3 KUSSÛ iṣu UŠI ŠARḪAT PANA[-ŠINA]
37. 10 KUSSÛ ŠA iṣu UŠÎ IŠTU ŠEN BI[RI . . .]-RA
38. u uḫḫuz 1 me iṣu UŠÛ aššuli.

27. Now is . . . for the land . . .
28. Now to thee have I caused . . . to be brought . . .
29. a gift for the head, Iršappa my messenger,
30. one goblet of gold, its weight (is)
31. 20 manas of gold; 3 . . . of *kitû*-stuff, 3 . . . of *kitû*-stuff with . . .
32. 3 *ḫuzzi* of *kitû*-stuff, 8 women's dresses of *kitû*-stuff.
33. 100 *anwalgan* of *kitû*-stuff, 100 *ḫap*[*pa* . . . ] of *kitû*-stuff.
34. 100 *muaštalliašša* of *kitû*-stuff,
35. 4 large stone cups of sweet oil, 7 [small] stone cups
36. of sweet oil, 3 seats of ebony, beautiful their front,
37. 10 seats of ebony with ivory . . .
38. and inlaid with 100 (pieces) of ebony.

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Remainder uninscribed.

Note.—In the preceding pages the "one sound, one letter" system is used—ḫ = ח, ṣ = צ, š = ש, ṣ́ = ק, etc. In Part II. Professor Sayce uses *kh*, *ts*, *s*, and *s'*, for these four sounds.

# PART II.

The remarkable and important cuneiform tablet from Yuzgât, a copy of which is here published, I had the good fortune to obtain in the Spring of 1905. It is now in the possession of the University of Liverpool, where it has been skilfully cleaned. Dr. Pinches and I have spent several weeks in making the copy, he working from the original and I from enlarged photographs, which in most cases are as clear as the original, if not clearer; the result of our combined efforts is a text in which there are very few characters which can be considered doubtful.

Yuzgât is so near Boghaz Keui — the early capital of Cappadocia—and the language and script of the tablet are so exactly those of the cuneiform tablets found on the latter site, that we may conclude it was really found there, like the Hittite seals which have also been brought from Yuzgât or the gold figures bought there by M. Chantre. There are no remains of antiquity at Yuzgât itself, while the mound of Orta Eyuk to the south yielded no tablets to M. Chantre's excavations, and that of Topak Tepé to the north is unexplored. Where the copper mentioned in the tablet came from it is impossible to say; at present it is brought from the Argana Maden and other copper-mines to Tokat. About thirty miles from Yuzgât, in the Ak Dagh, there are extensive mines of argentiferous lead.

The script and language of the tablet are identical with those of the two tablets from Arzawa discovered at Tel el-Amarna, the corrected texts of which have been published by Dr. Knudtzon (*Die zwei Arzawa-briefe*, Leipzig, 1902). We now know, therefore, where Arzawa was, whose king corresponded with the Egyptian Pharaoh, and from whence came Labbaia, who afterwards played such a prominent part in the politics of Canaan. Indeed, so exact is the

resemblance between the script, vocabulary, and grammar of the Arzawa and Yuzgât tablets that it is difficult to avoid the conclusion that they belong to the same period as well as to the same locality. On the other hand, the tablets found at Boghaz Keui, of which Dr. Pinches has made revised copies, are also in the same script and language.

The kingdom of Arzawa would consequently appear to be that of which Boghaz Keui was the capital, and which extended across the Halys southward along the Sarus into Cilicia. But this is not all. In A. ii, 16, 17,[1] we read *Kha-at-ta-an-na-as* SAR-*us*, where it has long been recognised that we have 'the Hittite king'; this is followed by . . -*di* (?)-*na-as-ta* AN-UD-*us*, 'the Sun-god in the land of . . .' The lost characters can now be supplied from the Yuzgât tablet. Here (*Rev.* 38) we read: BIT-ILIM *Kha-at-di-na-as-ta*, 'the temple of the god in the land of Khaddi,' or perhaps 'in the temple of the Khaddi-land,' where the constant interchange of the surd and sonant in these tablets allows us to identify the word with the Assyrian *Khatti-nâ*, 'the Hittite land.'[2] In one of the Boghaz Keui tablets (Chantre, i, *Obv.* 16) reference is made to 'the city of Khattu-sipa,' and we are therefore justified in concluding that Arzawa was probably in the land of the Hittites—in other words, that my old contention was right that the Hittites originally came from Cappadocia, and that in the fourteenth century B.C. there was a Hittite empire which stretched from the west of Asia Minor to the borders of Palestine.

It is accordingly not surprising that the language of the Yuzgât tablet resembles that which my decipherment of the native hieroglyphic inscriptions has brought to light. The resemblance is not so exact, however, as in the case of the Arzawa texts; and the differences may be due either to dialectal variety or to the imperfections of the hieroglyphic

[1] That is, the second Arzawa tablet as published by Knudtzon.

[2] Dr. Knudtzon questions whether the character preceding *na* in the Arzawa tablet can be *di*, but the traces of it which he has sent me resemble the form sometimes assumed by the character *di* in the Yuzgât text, and it is possible that the first character in the line is the determinative *mat*, 'country.'

system of writing and to the consequent difficulty I have found in always transcribing it correctly. There are certain indications which make me think it probable that the language of the hieroglyphic inscriptions was that of the Hittite country of Kas, which was perhaps south of the Halys, the language of the tablets that of the Hittite country of Arzawa.

As in the Arzawa tablets, so, too, in the Yuzgât tablet, Assyrian words and expressions are intermingled with the native words, native grammatical suffixes being sometimes attached to them. Even prepositions like *ana* and *istu* have been borrowed from Assyrian. Assyrian influence must have been strong in Cappadocia; the tablet and cuneiform script were themselves derived from the Assyrian colonists in Suri, and the so-called Cappadocian tablets from the sites of the Assyrian colonies at Gyül Tepé and Kara Eyuk are in Assyrian, into which, as is natural, native words are occasionally introduced. Similarly, I have found Assyrian words in the hieroglyphic texts.

Thanks to these Assyrian words and the use of ideographs, as well as to the fact that the formulæ and general tenour of the two Arzawa letters are known from those of the other tablets in the Tel el-Amarna collection, it is possible to decipher to a certain extent the Arzawan language, to determine the meaning of several of its grammatical forms and of some of the words in its vocabulary.

In the following commentary on the Yuzgât text it will be seen that I have called all these sources of information to my assistance, not forgetting the Boghaz Keui tablets or the hieroglyphic inscriptions:—

## Obverse.

2. Perhaps we should read *tu-el*; cf. 10 and A. i, 24. *Marê-ka*, 'thy sons,' is Assyrian.
3. The first character may possibly be *zi*, the last possibly *šu*; but they are too much broken for certainty. AN-IM-*as ana* NIN, 'Sandes to (Ass.) the lady.'

4. A. ii, 1 begins: [*nu* ?] *a-ta-mu ki-*[*i*] [*te* ?]*-it Lab-ba-ya*, 'to my lord (*ata* and *atu* in the hieroglyphic texts) thus says L.' The signification of *ki*, which is borrowed from Assyrian, is pretty clear in the Yuzgât tablet (see, e.g., *Obv.* 16), and the upright wedge of *te* still remains. We learn from this passage that *t* denotes the 3rd pers. sing. of the present tense. The meaning of the preposition *nu* (from *nus*, 'gift') was already known from the Arzawa texts. *Warat* or *warad* recurs in A. i, 18. The termination is the plural suffix, as has long since been evident from a comparison of the singular *bibbi*, 'chariot' (A. i, 28), with the plural *bibbit* or *bibbid* (A. i, 5). As the sentence in which the word is found begins with *aniya-t-tas*, for which in A. ii, 5 we find DUP (?)*-yat*, 'tablets,' its signification seems fairly obvious. I would suggest the following translation for the whole sentence: *aniya-t-tas ma-mu kuedas khatrâes ubbi warat-mu neitta uppakhkhi* EGIR-*an-da*, 'Thy letters unto me, being friendly, the former ones, I received; my answers to you I wrote (or despatched) afterwards.' Here I suppose *neitta* to be equivalent to *nûtta*, *nû* and *nê* similarly interchanging in the hieroglyphic texts, from which I take the explanation of *ma* in *ma-mu*. Hence *nu-wa-ra-at-mu te-it* will be 'to my answers he replies.'

5. Probably *ana* is to be supplied: [*ana*] *marê-ya* SUM-MA AMIL-*is*, 'to my sons the man gave'; *kunanza*, which is a dative case and follows the ideograph of 'sheep' in the next line, may be 'for a deposit,' 'for security.'

6. *Nus* is a nom. or acc. plural. From l. 12, nû-ZUN (i.e. *nûs*), we gather that it signifies 'gift.' *Nan* is the acc. sing. of the demonstrative *nas* found in both the Arzawa and the hieroglyphic texts; cf. A. ii, 15.

7. Read [*nu wa-*]*ra-at marê-ka*, 'to the answers of thy children.' The acc. *kui-n* recurs in A. i, 13. The

nom. *kui-s* is frequent, e.g. A. i, 24, and we have the 3rd pers. sing. of the verb *kui-t* in ll. 16, etc. In *Rev.* 19 we read III DUK *kukub istu* III PU-ZUN *wa-a-tar ku-it-ta*, where the ideographs and Assyrian words '3 jars with 3 perforated stands' oblige us to render the two concluding Arzawan words 'provided (manufactured) underneath.' Hence *kuitta* must be a passive participle corresponding to the Lat. *factus*, 'constituted,' and the original sense of *kui* will be 'to be made,' 'to be.' This sense exactly suits its use wherever it is met with. Thus in A. i, 12, 13, TUR-SAL-*ti* AN-UD-*mi kuin* DAM-*anni* would be 'thy daughter being for the wife of my Sun-god'; in A. i, 23, 24, 'my messenger being (really) a (?) messenger.' *Kui* may be the passive form of *kai*, which in the hieroglyphic texts signifies 'to make.' *Kuin* is here in agreement with *Sagain*, i.e. Sagais, perhaps a proper name. For *iya-nzi* see *iya-zi*, *Rev.* 39, though *-nzi* is more probably a verbal suffix.

8. *Udnê* or *utnê* is found again in l. 20. The next word is *khu-u-ma-an*, which, as Dr. Knudtzon has shown, signifies 'abundance.' From l. 10 it is clear that *uidar* is 'together with,' 'and.' *Wâtar*, 'underneath' (for which see above), is another adverb of a similar nature ending in *-tar*. So also is *uddar* (*Rev.* 5). *Tinut* and *khatnut* (which may be read *khalanut*) are either plurals in *-d* or 3rd persons singular of the verb. From l. 11 we may gather that *tinnu-*, *tinu-* is either the equivalent of the Ass. *ibši*, 'he is,' or a word signifying 'to write,' or the like. Hence we may translate the line 'on a tablet the whole he records and seals (?).' In any case *utnê* is the equivalent of *lie*; see ll. 11 and 41.

9. *Khakhkhi-mas* is a proper name; in line 37 he is called 'father Khakhkhimas.' From my decipherment of the hieroglyphic texts it follows that GAL-*is*, 'the chief,' should be read *aris*. *Khuwan-ti*, an accusative

(from root *khu*) with suffix 'thy,' perhaps 'thy husband.'

*Ana akhi-su*, Ass., 'to his brother.' Line 42 shows that we must read SIL-*as*-KI-*iz-zi*. This is like KHAL-*as*-KI-*iz-zi* in Belck, 6. *As* would be the suffix of the plural; in A. i, 25, we have MAT-*ya-as*, 'belonging (pl.) to the land.' The meaning of the suffix *iz-zi* is given us in *Rev.* 40: *pani ilim-iz-zi*, where it is either the equivalent of the Ass. *pani*, as in *Rev.* 36, or less probably of *ina* (*pani*), 'in (the presence of).' Hence in Chantre, i, *Obv.* 16, 17: *ma-a-an* AT-*us* D.P. *A-ri-in-na-aś* D.P. *Kha-at-tu-si-pa-iz-zi nu* AMEL GIS-PA *la* (or *as-su*)-*li zir-ri-di-is-sa-an khal-za-a-kis* (?) will be, 'This I the king of Arinna in the city of Khattu-sipa to the secretary have sent, apportioning (?) (*or* collecting?) it among (?) the cities'; and in Chantre, i, *Obv.* 3, we similarly have D.P. *Kha-iz-zi*, 'in the city of Kha.' In the hieroglyphic text of the Mer'ash lion (l. 5) *kasma Sandu-w-izzi ammi* is 'for the land of Sandes.'

10. KHAR-SAG-MES-*as ui-dâr* GIS-SAR-ZUN, 'forests and gardens'; *uellu* is perhaps the termination of the word for 'gardens.' *Nu-tuel* . . . , 'to' or 'for' *tuel* ('conveyance'?), which is found in A. i, 24, 'to thee . . . my messenger . . . has conveyed (?) (*tuel-uit*) these *aggas*.'

11. *Warsulas* is an acc. pl. agreeing with SE-MES; perhaps 'cultivated lands.'

*Pais* is a participle, like *ka-is*, 'making,' and other similar participles in the hieroglyphic texts. In *Rev.* 12, *nutta* I LU *pâ-u*, 'to thee one sheep I will give,' *pâ-u* takes the place of the ideograph SUM in l. 45, and consequently its signification is fixed. *Gataru* seems to be the Ass. *qatrû*, 'a present.' Hence the whole passage will mean: 'giving for a present to his brother in the country forests and gardens for conveyance (?) (and) cultivated (?) lands.' *Nûs* is a plural which is written *nû*-ZUN in the

next line, where the context shows that it must signify 'gifts.' *Li-e* recurs in l. 41, where it is followed by *e-ib-si*, i.e. the Ass. *ibsi*, 'it is.' The word is also found in Sch. i, *Obv.* 7. I believe it is the Ass. *lie*, 'a document,' in which case *tinnu* . . . . , which follows, will be 'recorded,' 'written,' or the like.

12. 'The gifts to the divine king of the world, oxen, sheep, dogs, mules (?), recorded.'

13. In the hieroglyphic texts *-s-ma* means 'of' or 'from' such and such a place; KHAL-KI-*us* is a plural; hence the three first words of the line will be 'the sons of the city of Kartas,' possibly the Semitic *qereth, qiryath.* Cf. the Arm. *kert.*[1]

The suffix of *tinnu* seems to be *-si*, which is followed by SUM-MA, 'give.'

14. AN seems to be separated from *numasta*; otherwise we might read 'a talent in weight.' In Sch. i, *Obv.* 6, *wa* is inserted between NAM and ERU, 'bronze.' The line may mean: 'in addition a sacred talent of bronze in weight (?) by way of interest,' KHAR being an ideograph.

15. *Ûl* is shown by the Arzawa tablets to be a particle signifying 'verily,' 'indeed,' and we may gather from A. ii, 6 that it is used to give a past sense to the verbal form to which it is prefixed. Hence we may translate here 'the gifts have been registered,' literally 'for registration.'

*Mân*, or *bân* as it is also written, would have been pronounced *wân*; it follows from Chantre, i, *Obv.* 14, that it is the accusative of the demonstrative, 'this.' *Kuitta* in *Rev.* 19 is a pass. part. 'made'—'3 jars made with 3 holes below.' *Khûman* (or rather *khuwan*) is 'abundance,' 'abundantly': see l. 8, 'this being in abundance.'

[1] The two last words of the phrase correspond to the hieroglyphic (*Kar?a*)*s-ma amma-us.*

16. *Pait*, 'he gives,' as in Sch. i, *Obv.* 10, while *Rev.* 10 shows that it is also 3rd pers. plural. Perhaps *apâ-sa* is 'all of it.' AN-IM-*ni* corresponds to *Sanda-ni*, 'to the Sandanian,' in the hieroglyphic texts. *Kî* is Assyrian, as is also *kisad*, 'property,' and we may accordingly render 'to the Sandanian he declares (*or* they declare) that it is (*kuit*) the property of . . .'
17. *Te-izzi*, 'at the word,' 'by order.' *Anni-ssi* may be the DAM-*anni*, 'wife,' of A. i, 13, but is more probably 'mother,' and *atti* may be 'father,' while *-si* is the feminine possessive pronoun of the 3rd person. *Asi* in the hieroglyphic texts means 'of the shrine.' Hence we must render: 'To the Sandanian(s)'—i.e., as the hieroglyphic texts show, the people of the land of Sandes—'says Khakhkhimas that it is the possession of the sanctuary according to the word of her father and her mother since they loved (?) (*akkus*) law and justice'; see note on next line.
18. *Kittani* is probably connected with *kittat*, 'is faithful,' from the Assyrian *kittu* in A. ii, 6. *Azzikkitani*, with which it is coupled, has also the appearance of being an Assyrian word. In the Cappadocian tablets of Gyül Tepé *rab zikîtim* is 'judge' or 'chief magistrate,' so that the words would seem to signify 'law and justice.'
19. *Kab-bu-wa-at-tin ma-wa-a u-ul ku-it-ki*, 'thy . . . as it was here (?).' *Kabbu* may be the Ass. *qabû*, 'a stall,' and *mawâ* is an adverb, the reading of which is given in *Rev.* 11, though it is possible that the first character may be intended for *ku* rather than *ma*.
20. The suffix *-sa* apparently denotes a genitival relation; see *Rev.* 13. But it may be a vocative. *Sâkki*, on the analogy of *assul-i*, 'I sent,' would be a 1st pers. sing., but may also be imperative. As *kabbuwat-tin* is an acc., *tinnut* will be the 3rd pers. sing. like *pait*, *teit*, *kittat*: 'thy *kabbu*, as it is here (?), the shepherds and oxherds, all of it he (Khakhkhimas) registers

on a tablet: to Sandes I (?) have dedicated (?),' or perhaps, 'O Sandes, hear (?).'

21. *Bi-i-e-it* is the Ass. *bit*, 'house,' and in Sch. i, *Obv.* 1 and *Rev.* 1, 6, interchanges with BIT. In the two last passages it is preceded by the determinative of divinity, and in the first and last is followed by *i-id-din* as here. *I-id-din* must be the Ass. *iddin*, 'he has given,' to which the Hittite suffix *-ua* is here attached. Is the meaning 'Sandes who has given the temple of the Sun-god' or 'to the Sun-god'? The prefix *uwa* in *uwa-teit* is found in A. i, 13, 21, 22, where a natural translation would be 'in order that.' Here, however, the accusative AN-UD-*un* implies that it is equivalent to a preposition compounded with a verb in the Indo-European languages, *uwa-teit* being something like 'called to,' 'addressed.'

22. *Sankhies* is a pres. part. which occurs in A. ii, 8, where the construction is similar to that here. BIT-*si-na-an* is an acc. of an adj. in *-na* agreeing with AN-UD-*un*; perhaps 'the Sun-god of the land of the House of Life.' *Uemiya* is a formative in *-mi(ya)* like *assu-miya* (A. ii, 11), *ladi-miya*, and the suffix recurs in *assu-mi-ya* (after the preposition *istu*), QAR-TAB-*ya*, 'groom,' and *śukha-lali-ya* (A. i, 15, 30). The word is found in Sch. i, *Rev.* 4, 5 (*uemit*, *uemiya*), where it is also associated with a 'temple,' and probably has the same root as *ui*, 'together with'; cf. the Tel el-Amarna *ue*, 'lieutenant,' 'viceroy,' 'minister.'

23. [AN-]IM-*sa te-izzi nu-waran ku(?)it*, 'at the word of Sandes he is (?) for a reply,' i.e. 'he replies to the word of S.' *Khanda* is an adverb, though we have the accusative in A. ii, 7, governed by *sankhis*. These three lines may perhaps be rendered: 'Sandes invokes the Sun-god that he (?) would give (him) the Sun-god's temple . . . summoning (?) the Sun-god of the land of the House of Life (?) that he might be (his) companion (or vicegerent) to the

word of Sandes he replies at once (?), I will be a companion (?).' *Ue-mi(ya)* is probably the *uame(s)* of the hieroglyphic texts which I have conjecturally rendered 'this,' but as its determinative is the head of a priest with the priestly staff it may really signify a 'minister.' Of course, it is possible that l. 21 really means 'Sandes gave a temple to the Sun-god (and) addresses the Sun-god,' but as *-wa* in l. 24 appears to denote the 1st person the alternative rendering ('Sandes, "I will give the temple of the Sun-god," said to the Sun-god') is perhaps the best.

24. We find *ammella* in A. i, 19, *ammel* in A. 7, where it may signify 'again,' 'a second time.' *Tueiggas mies,* 'my . . . . ,' acc. pl. The *mies* implies that . . *asa-wa* is a 1st pers. sing. of the verb. *Ta* in *ânta* is 'thee.'

25. 'For the goddess Zagaga a temple.' The word following . . *asa-wa, ku-wa-bi,* is found again in *Rev.* 26.

26. . . . *-wa* (? . . *a-sa-wa*) corresponds with *iddin-wa* in l. 21. ITS-BAT appears to be the Ass. *itsbat,* 'he took.' *Uwa-te* is 1st pers. sing. rather than imperative.

27. 'The mighty god, the god of the city': *khalzistin,* acc. sing. of an adj. in *-isti-* from the Ass. *khalzu. Abûnna,* 'our father,' is also Assyrian. What the suffix *wa* means here I have no idea.[1]

28. *Gimra-s* is the Ass. *gimru,* 'all.' *Ia-s* is possibly some pronoun from which we have *iya,* A. ii, 23, and *iya-zi, Rev.* 39. 'All which (?) . . . for our father Khakhkhimas took.'

29. Telibinus may have been the native name of the goddess identified with the Ass. Zagaga. The two last characters of the line are *maru-ya,* 'my son,'

[1] In the hieroglyphic texts *mi* or *wi,* which in the adverb *wa-mâ* interchanges with *wa,* is added to nouns and verbs just as *wa* is in this paragraph. As the character means 'below,' 'under,' like *wâ-tar,* I have supposed it to be merely a determinative, but from the Yuzgât tablet we may infer that it was really pronounced. Arguing from the hieroglyphic texts, *abunna-wa tinu-zi* would be literally 'for registration under our father.'

rather than *i-ya*, and the line itself may perhaps begin with [*i-id-*]*din-wa*, with which l. 27 may also commence.

30. Read [*na-*]*ak-ki-is* as in *Rev.* 9: in Mitannian *nakki* is 'to permit.' KHAR-*as-si* is written KHAR-*si* in the next line, 'for (?) interest.' In *Rev.* 19 *wâtar* means 'below.' *Nai* is the genitive-dative of the demonstrative, as in the Arzawa and hieroglyphic texts, of which we have the other forms *nan*, *nata*, pl. *nas* and *nat* (and in the hieroglyphic texts *nam* and *namâ*). It is uncertain whether we should read KHAL-KI-*in-na* or KHAL-*di-in-na*; in the first case the translation would be 'our city' (*-nna* as in *abu-nna*). *Terib* is Ass., 'entrance (under, i.e. into our city).'

31. It is possible that we should read [*its-*] *bat*. 'Stone of the elephant' must be ivory. 'The . . . ivory Khakhkhimas [has taken] for our father by way of interest.'

32. [. . . *-wa*] AN *Gulassan*, 'I have . . . the daughter (?) of Gula, the supreme deity of the city.' *Abie*, Ass., 'father.'

33. From the termination of *akir* we may conclude it is an adverb. MU-ME, 'yearly'? We find *im-ma* in A. ii, 8. Abielum is a proper name. BAB-*as Khakhkhima* . . . , 'the doors [belonging to] Kh.'

34. Read [AN]-IM-*ni te-izzi*, 'by order of the Sandian'; cf. l. 16. With *kûsi-wa* cf. *kûssa*, l. 40, and *kusa-ta*, A. i, 22. Does *kûsi-wa bis* (?) *satti*[*in*?] mean 'I have married thy daughter'?

35. *Nu-si khûwan tes*, 'saying much to her.' In A. i, 14 *nu-si* is written *nu-us-si*. The hieroglyphic texts show that GAL-*ri* should be read *ari*, 'great' or 'great one.'

36. Probably Ass., *makhar-si*, 'before her.' *Kha-sa-am-mi-li-as* is the name of a god.

37. *Abû-s*, Ass., *abû* with Hittite nom. suffix, 'father Khakhkhimas.'

38. *Abûs khalzais,* 'father of the city,' *khalzais* being a formation similar to *Khattais,* 'Hittite,' in the hieroglyphic texts. 'Sandes the father of the state to Khakhkhimas . . .' *Khakhkhimmi* is gen.-dat.
39. With *kissiras* cf. *kissar-issi* (A. i, 29), which is an adjective agreeing with the genitive Irsappa. *Mis-wa* may be 'mine'; for *wa* see footnote on l. 27. Read *ariyanda,* 'greatly.'
40. Read *ku-u-us-sa* NIN-MES-*us* QAT-ZUN-[*us*]. The upright wedge of MES is the last wedge of NIN, as in l. 44. QAT-ZUN-*us,* 'hands' or 'plates' of copper occurs in A. ii, 19. Possibly there is a reference to the Egyptian weight called *kat. Kûssa* perhaps 'marriageable.' Damengir seems to be a proper name; perhaps [TUR]-*ya Da-me-in-gir,* 'my son D.'
41. For *lie eibsi* see above, l. 11.
42. *A-ut-ti,* as in *Rev.* 39. *Marê-as mas,* 'my sons.'
43. *Kas-si pai-mi*; *pai-mi* is 'I have given,' like *kai-mi* in the hieroglyphic texts.

## Reverse.

1. AN EN-ZU-*na,* 'the Moon-god.'
2. Perhaps [*u-i-da-*]*a-ar,* 'as well as (the gates).' AMIL-MES *su-gi* SAL-M[ES *su-gi*] is what we should supply according to l. 37. *Sugi* would appear to mean 'priests,' 'male priests (and) female priestesses.'
3. In l. 9 *zi-u-ug-ga* is written *zi-u-ga,* though here there is a space between *zi* and *u. Anna-nnas,* 'a woman of the land of Annas,' mentioned by Ramses II. *E-es-mi* throws light on *e-es-tu* in A. i, 7, 10: *e-es-mi,* 'may it (*or* she) be to me,' *e-es-tu,* 'may it be to thee.'
4. *Sa-at* is the pl. of *sa,* 'he.' *Akh-kha-ti* is Assyrian. It is possible that it represents *akhâtu,* 'sister,' or *akhu,* 'brother,' with the Hittite possessive *ti,* 'thy,' but since *agha-ta* and *agha-s,* from *akha,* are used in the hieroglyphic texts in the sense of 'anew,' I am

inclined to believe that this is the signification of *akhkhati* here. *Dakhkhun* is a derivative from *da*, 'to get,' 'give,' and since *sat* is a plural it seems probable that *-un* marks the 3rd pers. pl. of the past tense. The suffix *-akhkhu-* may be causative.

5. Read *na-khad-da-*[*akh-*]*khu-un*, a compound of *dakhkhun* (l. 4), which, when compared with *sukhkha-khkhun* (l. 6) and *serte-khkhun* (l. 7), will be a derivative from *da*, 'to give,' 'place.' AN-MES-*an* agrees with *neiszan*; *uddar* is an adverb, perhaps signifying 'altogether': cf. l. 8.
6. *Khatta-ma* (?) seems to be 'Hittite.'
7. In GAL-*ma* the suffix is the same as that of *khatta-ma* and *kartas-ma*, l. 13. With *raqqas* cf. *raq-qa*, A. ii, 25. *Nassan* is a compound of the demonstrative *na* and the 3rd pers. pron. *sa*, like *wân-san* (l. 8).
8. Read AN-MES-*as*, as lines 5 and 10, 'the gods are together (?) decreeing (?) this.' After *wân-san* there is a long space, and it is possible that *ki* or *ki-*[*i*] came at the end of the line.
9. In A. i, 17 *kuedas* probably means 'friendly'; see note on the passage. *-Ni* is the adjectival suffix found in *Sanda-ni*, 'Sandian.' *-Ikki* can hardly be the relative suffix, 'like the friendliness of T.'; I think it is more probably the fuller form of the imperative suffix which appears as *-k* in *khudak* and *zinnuk*, A. i, 20, 26. If so, the translation here would be: 'O Telibinus, be friendly, like the gods who . . .' In this way the 2nd pers. poss. *-tan* in l. 10 would be accounted for: 'at the bidding of the Sun-god, the gods in common give the *mugami* as thy portion.' The *g* of *mugami* makes it probable that the word is Assyrian (from *qâmu* ?). *Nakkies* is the part., agreeing with AN-MES-*as*, from the same root as *nakki-tu*, Chantre, ii, *Rev.* 7; *ziuga* is an adverb. The last character in the line is *ki*.
10. Perhaps we should transcribe *muga-wi*, since we have the adjectival *mugâ-u-was* in l. 13. *Pâ-it* and *ku-it* are here plural.

11. Read *ma-wa-a*. *Umma* is Ass., 'thus,' as in A. i, 1, though it may also be *umma*, 'mother.'

12. 'I, being a serf, will give to thee one sheep.'

13. We find *qa-ti* in a similar position in Ch. i, *Obv.* 13, *Rev.* 10, where it follows I IM-GID-DA, 'one list,' and a meaning such as 'I inspected' or 'collected' or 'drew up' seems to be required: cf. the preposition *qada, qatta*, 'to,' 'for.'

14. The inventory begins here. *Ki-i* is borrowed from Assyrian in the sense of 'as follows.' *Naktam-su*, 'its cover,' is Assyrian. GUL may signify 'hammered'—'a vase of hammered copper with a copper lid.'

15. *Ana naktammi ziggate-s* is also Assyrian, with the Hittite suffix *-s*, *ziggate-s* being the Ass. (*karpat*) *ziqâti*, 'vases pointed at the lid.' GIS-GAL, 'a door of copper.'

16. Read [GIS-*a-ri-im*]*pa-as*, as in l. 28. 'One net (GIS-IR) of copper, one chariot of copper.'

17. I GIS-AL (?) *kistas ibbias*, 'one yoke (?) of white silver,' like *kaśpi ebbi* in the Ass. inscriptions. *Ibbi* is borrowed from Ass., and the grammatical form is the same as that of *AZAG-GI-as* in A. i, 15. The character I have read AL (?) may be intended for MÂ, 'a boat.' The second *kistas* would have been followed by an adjective denoting 'dark,' corresponding with the Ass. *kaśpu adru*.

18. Read GIS *su-u-sal-la-as*. Perhaps the last words of the line are TUR GAB EDIN *takhkhu-da*[*s*], 'the small, produced in the desert,' *takhkhu* being Ass. Cf., however, *dakhkhu-un*, *Rev.* 4.

19. III DUK *kukub istu* III PU-ZUN *wâtar kuitta*, 'three jars made with three holes (or, perhaps better, hollow stands) below.' The *kukub* or 'jar' is frequently mentioned in the Tel el-Amarna letters, and probably stood on a ring-stand.

20. Probably [*i-ya-*]*an-zi*, 'myself'; cf. *Rev.* 39.

21. 'A great strainer (GIS-RA), one wine-cup, one *śinu*-cup, one beer-cup.' The GIS-RA was the tube through which a liquid was poured from one vessel into another. *Śinu-wan* is possibly borrowed from the Ass. *sinâti*.

*Kas-edin*, 'wine of the country,' i.e. 'beer.' For the 'Beer-god' (afterwards identified by the Greeks with Dionysos), see *Rev.* 32.

22. Supply [RAB ZAL DUG-]GA, 'a *rabbu* of good oil, a *rabbu* (of oil) of the country, *man* stones, lapis lazuli, *śia* stones.' The *rabbu* was a Babylonian measure.

23. As *kinânta* is written *kinanda* in l. 33 it must be an adverb.

24. Supply [*zir-ri-*]*ya-as* as in l. 20. GI DUG-GA, 'good reed(s),' 'baskets (?) of good reeds.' *Nat* is the plural of the demonstrative 'these,' as in A. i, 21. *Is-tu* ZAL DUG-GA *khar-ni-e-iz-zi*, 'to be filled with good oil.' *Kharnê-izzi* would be a gerund, 'for the filling.' The first character may also be read *kin*; in this case *kinânta* in l. 23 might signify 'fully.'

25. The character preceding *ri* is BIT, not GAN, as is shown by Chantre, ii, *Rev.* 2, 5, v. 3. *Qada* is written *qat* in *Rev.* 27. From the Arzawa tablets we knew that it was a preposition corresponding to the Ass. *ana*, and here accordingly it interchanges with *ana* in the following line. At the end of the line we have *da-*[*a-i*], 'to be given for 2 dishes of *luttia* wood.' In *Rev.* 28 we read *ana* AN UT *da-a-i*, 'for dedication to the Sun-god,' so that *da* must mean 'to place,' 'set,' 'give,' *dai* being the dative of a verbal noun *das*.

26. We find *kuwabi* in *Obv.* 25; *kuwabi-ya* is formed from it by the adjectival suffix *-ya* ("belonging to *k.*"); see note on *Telibinu-ya*, *Rev.* 45. If GAR is the Ass. measure, '1 *gar* of tubing' would be equivalent to 12 cubits. *Nussan*, i.e. *nú-san*, 'for it,' or 'him.'

27. *Unute-s*, the Ass. *unuti*, 'furniture,' with the Hittite suffix *-s*; 'to be given to him in exchange for one dish as furniture.'

*Qa-at na-ak-tam-mi* GIS-IK, 'for the plating of a door.'

28. *Ina*, 'at the rate of.'

29. Read 'A GIS-GAR-GUL of copper; 1 strainer of copper.' It is doubtful whether the next word is intended for GIS-BAR or GIS-KAK. Perhaps the end of the line should be read A-*na* AN [UT].

30. We should probably read *ku-is tar-na*. *Tarna* is found in Sch. i, *Obv.* 3, 4. The character after GIS-*ma-ki* seems to be *is*. It is followed by *da-*[*a-i*?].

31. The root of *serra-ssan* occurs in *ser-te-khkhun*, *Rev.* 7. *Nu* TAK-ZUN *śitissi* . . . , 'for bright (precious) stones.' *Śitissi* is found in Chantre iii, 8, where it is used of stars: MUL-MES *śi-ti-is-*[*si*]. It is difficult to see what other adjective than 'bright' could be used of both stars and stones.

32. 'Three cups of wine (GESDIN-*na*), the set offering (MAR) for the Beer-god'; see note on l. 21 above. At the end of the line we have *qa-*[*at*], followed perhaps by [AN UT].

33. At the end of the line we should probably read *khu-u-ma-an* . . . .

34. *Unu-wan-ta* (*unuwanda*) is the adverb corresponding to the Assyrianised *ki unutes* of l. 27, 'as furniture.' At the end of the line comes *u-nu-wa-*[*an-da*].

35. *Mân* (*wân*) IL-*lum*, 'this god,' or 'this the god.' With *zinn-iz*[*zi*] cf. *zinn-uk*, A. i, 26, where some such signification as 'provide' is required.

36. *Pakhkhar* is the Ass. 'potter.' In *pani* IL-*lim*, *pani* takes the place of *ana* and *qat*.

37. *Nu* SAL *su-gi be-el* IL-*lim*, 'for the priestess of the lord of the gods.'

38, 39. II QAT *ir-kha-a-iz-zi*; in l. 41, III QAT are mentioned. In A. ii, 19, 20 we read *nutta* QAT-ZUN-*us arakhzanda assûli kharkan-du*, 'to thee the QAT I have sent plentifully for a tribute (?),' and as *essar* or 'copper' has been named a few lines before, we may conjecture that the QAT were

'plates' of metal. In any case the word will be the Ass. *qât* and *qâti*, 'money' (as in *bit-qâti*, 'the treasury'; *qâti sa babi*, 'gate-money'; *qaššunu ilkû*, 'they took their money'); the *qatâtu* was a coin, a subdivision of the shekel. Cf. the Egn. measure *qad*. As the suffix *-izzi* is attached to *irkhâ*, *irkhâ* would appear to be the Hittite equivalent of QAT, or more probably to have the meaning of 'value'—'at the rate of 2 *qat*.' In Chantre i, *Rev.* 2, however, we have ALU-*Kha-iz-zi*, which may be read *ir-kha-izzi*, and a city of the name of Kha certainly does not seem very probable, though in the corresponding passage we find ALU *Khattu-sipa-izzi*, 'in the city of Khattu-sipa.'

BIT-IL-*lim* *Kha-at-di-na-as-ta* is important, as it clears up a passage in A. ii, 16, 17: *Kha-at-ta-an-na-as* SARR-*us* . . . *di* (?)-*na-as-ta* AN-UT-*us*, where we must read [MAT *Khat*]-*di-na-as-ta*, 'the Hittite king, the Sun-god in the land of the Hittites.' In the hieroglyphic texts *-nasta* is similarly 'in the land of.' Here accordingly the translation will be 'in the beth-el (temple) of the Hittite land.'

*Khat-ra-a* signifies 'former' in the Arzawa letters (e.g. i, 17, *aniyattas* . . . *khatrâes*, 'thy former letters'). *Khatrâ-u-izzi* I would render 'in the time before me'; *u* denotes the 1st person in *pa-u*, 'I have given,' and perhaps also in *u-da-nzi*. The whole sentence would thus be: 'in the temple of the Hittite land as was my father before me so may I myself be (?).'

40. *Luksita* is Ass., from *kasâdu*: 'this may the lord of the gods take in the presence of the gods.' Here *-izzi* (in *pani ilim-iz-zi*) takes the place of the Ass. *ina*.

42. MAS-MAS-YA, 'my mage': 'for a gift to the Sun-god my mage in the dish of the Sun-god.' *Nu* MAR *nu* [AN KAS-EDIN], 'for a set-offering to the Beer-god.'

43. The first two characters must be read KARAN, 'wine.' As *sipan* corresponds to MAS-MAS in the preceding line, *sipan-ti* will be 'thy mage.' The word is found in B. i, 10 (*si-pa-an-ti*) and perhaps 8 (*si-ip-pa-an*).
44. 'For the dish of the goddess Telibinus.' The last characters visible in this line are GESTIN - AN, 'wine,' which would have been followed by [*a-na* AN UT].
45. *Si-*[*pa-an-*]*ti. Telibinu-ya* must be an adjective agreeing with the dative AN-UT. SUM-*san*, 'I (?) have given it,' or perhaps 'them,' if *-san* is followed by another character.
46. ERIMMATU ZAK-LU, 'a bracelet for the right hand'; ERIMMATU GAB QAQQA-DU, 'a chain for the forehead.' NIN-MES, 'of women'; the upright wedge of MES is, as usual, represented by the last perpendicular wedge of NIN.
47. The character which follows GAL is perhaps *ra*.
48. Read [AN *Te-li-*]*bi-nu*.

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With the help of the Yuzgât tablet it is now possible to explain some of the passages in the two Arzawa letters, the revised text of which will be found in Knudtzon, *Die zwei Arzawa-Briefe* (Leipzig, 1902).

A. i.

11. ka-a-as-ma-at-ta u-i-e-nu-un Ir-sa-ap-pa
*To thee (my) servant Irsappa,*
12. AMEL kha-lu-ga-tal-la-an mi-in a-u-wa-ni
*messenger mine, I have despatched,*
TUR-SAL-ti
*thy daughter*
13. AN-UD-mi ku-in DAM-an-ni u-wa-da-an-zi
*of my Sun-god to be for a wife that thou mayest give;*
14. nu-us-si li-il-kha-wi-i SAM-AN RE-SI
*to her I have sent in abundance oil for the head,*

15. ka-as-ma-ta up-pa-akh-khu-un I śu-kha-la-li-ya
*(and) for thee* *a written tablet (?)* *(and) of one ś.*
AZAG-GI-as
*the gold*

16. DAMQ-an-ta
*as thy present.*

*Kasma* is written *kasŭma* in the hieroglyphic texts. *Uienu-n* seems to be connected with *ui-dar*, 'along with,' and *u-e-ni*, A. ii, 3. *Uwa* would appear to signify 'in order that,' 'when,' though it may have merely the meaning of 'to,' as in *uwa-te*, 'speak to.' In this case we should have to translate *uwá-danzi*, 'mayest thou give to.' If *uppakhkhi* in l. 18 signifies 'I wrote,' *uppakhun* will be 'a tablet'; but the root may also mean 'to present.'

17. a-ni-ya-at-tas ma-mu ku-e-da-as kha-at-ra-a-es
*Thy letters* *to my land* *friendly,* *the former ones,*

18. ub-bi wa-ra-at-mu ne-it-ta up-pa-akh-khi
*I have received;* *my answers* *to thee* *I wrote (?)*
EGIR-an-da
*afterwards;*

19. nu-ut (*sic!*)-ta AMEL kha-lu-ga-tal-la-at-ti-in
*to thee* *thy messenger*
am-me-el-la
*again (?)*

20. AMEL kha-lu-ga-tal-la-an EGIR-pa khat-ra-a
*as a messenger* *after* *the former one*
khu-u-da-ak
*allow to go,*

21. na-i na-at u-wa-an-du
*to him* *these (answers)* { *that I may give* / *I will give* }

For *aniyat* we have DUP (?)-*yat* in A. ii, 5. I have borrowed the translation of *ma-mu* from the hieroglyphic texts. With *wara-t* cf. Mitannian *uru*, 'to reply.' *Nêtta* for *nutta* is difficult to explain, but we find the same interchange of *nŭ* and *nê* in the hieroglyphic texts.

*Khaluga-tallat-tin* for *khaluga-tallan-tin*. *Khû-da-k* is a compound of *da* and *khu*, which we find in *lil-khûwi*; the final *-k* may be an imperative suffix. Other letters in the Tel el-Amarna collection would lead us to give the meaning of 'friendly' to the adjective coupled with 'letters.' *Uwandu* is for *uwá-du*.

22. Nu-ut-ta u-wa-an-zi u-da-an-zi
*To thee* *that thou* *to me (?) mayest give*
ku-sa-ta TUR-SAL-ti
*in marriage (?)* *thy daughter,*

23. AMEL kha-lu-ga-tal-as mi-is
*messenger* *mine,*
AMEL kha-lu-ga-tal-la-sa
*a messenger*

24. ku-is tu-el-ê-it na-as ag-ga-as
*being,* *brings (?)* *these* *gifts;*

25. nu-mu an-tu-ukh-su-us ga-as-ga-as MAT-ya-as
*for me* . . . . . *belonging to the land*
ub-bi-is ta-ba-as-su-un
*receiving* . . .

26. zi-in-nu-uk khu-u-wa-an-da
*provide* *in abundance.*

*Aggas* is the *aqqat* of the Tel el-Amarna tablets. Is *gasgas* the Ass. *kaska(su)*? The *g* indicates Assyrian derivation.

28. nu-ut-ta ka-a-as-ma bi-ib-bi es-sar up-pa-khu-un
*To thee* *for* *a chariot of copper* *a plate (?)*
la-li (*sic!*)
*I have sent.*

Or, perhaps, 'copper as a present.'

## A. ii.

1. a-ta-mu ki-[i] [te]-it Lab-ba-ya
*To my lord* *thus* *says* *Labbaya*

2. . . . me-mi-is-ta Ú-an-wa-an-na-as
. . . *thy servant* *of the land of Úan:*

3. is-kha-ni-it-ta-ra a-tar i-ya u-e(*sic !*)-ni
*seven times below myself (?) I bow down.*

4. [nu-mu] Lab-ba-ya-an u-ul kha-a-mi
*To me Labbaya verily write (?)*

5. DUP (?)-ya-at me-mi-is-ta a-na ab-bi-wa-at-ta-an
*letters: thy servant to thy father*

6. u-ul ki-it-ta-at
*was faithful*

I take the meaning of *ata* from the hieroglyphic texts. Of *te* only the upright wedge remains. The land of Uan lay westward of Aleppo according to the Egyptian monuments; from the native hieroglyphic texts we learn that it was the country called Khatti-nâ, 'Hittite-land,' by the Assyrians; the form is the same as that of *Kas-wannas*, 'of the land of Kas,' in the hieroglyphic texts. The signification of l. 3 is that demanded by the other Tel el-Amarna tablets: *-tara* would be the suffix of the numeral adverb, and throws light on the suffixes of *ui-dar*, *wa-tar*, *ut-tar*. *Atar* is for *watar*. For *ueni*, see above. *Abbi* for *abi*, as often in Ass. *Kittat* is from the Ass. *kittu*. Dr. Knudtzon tells me that a fresh examination of the tablet makes him doubt whether DUP is possible in line 5.

10. nu-mu [D.P.] Lab-ba-ya-an EGIR-pa khat-ra-a
*To me Labbaya after the former one*

11. is-tu AMEL as (?)-su (?)-mi-ya li-li-wa-akh-khu-
*from among the envoys (?) mayest thou send*
u-an-zi
*abundantly*

12. na-i PIS-un-na-mu me-mi-an ab-bi-aś
*of this my . . . the servant(s), O my father,*

13. EGIR-pa kha-at-ra-a-i
*after the former ones.*

14. Ki-i gan ab-bi ku-is es-sar-[an]
*As in the time of my father being, the copper*

15. khal (*sic !*)-za-i-na-an an pa-[it]
*of the land of the city, which gives*
16. Kha-at-ta-an-na-as SARR-us
*the Hittite king,*
17. [MAT Khat]-di-na-as-ta AN-UT-us
*in the Hittite land the Sun-god,*
18. as-su-u-li pa-akh-ta-an-ta-ki (?)
*I have sent as (?) thy present:*
19. nu-ut-ta QAT-ZUN-us a-ra-akh-za-an-da
*to thee the money completely*
20. [as-su]-u-li khar-gan-du
*I have sent for tribute (?).*

*Gan-an-da* in A. i, 5 corresponds to 'for ever' in the Ass. texts; hence *gan* will be 'time.' *Pakhtan-ta* seems to be the equivalent (and therefore the phonetic reading) of DAMQ-*an-ta* in A. i. *An* is the acc. of the relative pron. in the hieroglyphic texts.

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With the exception of Chantre, i, the Boghaz Keui texts are too fragmentary for explanation. Chantre, i, however, is as follows, according to the revised version of Dr. Pinches:

OBVERSE.

1. . . . te (?)-ki-il [ALU] . . .
*From [the city of . . . ] tekis, [the city] . . .*
2. . . . ku (?)-li-ya-il
*from the district [of the city of . . . ] ku(?) lis,*
ALU . . .
*the city of . . . ,*
3. [ALU] Se(?)-ib(?)-bu-na-a-il ALU . . .
*from [the city of] Sebbunas, the city of . . .*
4. ALU A (*or* za)-ta (*or* sa)-as-ku-ri-ya-il ALU
*from the district of the city of Zat(?)askuris, from the city of*
Zi-iz-[an-na-a-il]
*Ziz[annas],*

5. ALU Khi-ib-bu-ri-ya-il ALU
*from the city-district of Khibburis,* [*from*] *the city of*
Bur-ga-bu . . .
*Burgabu . . . ,*

6. ALU Ki-is-mi-it-ta-il ALU Kha-az-zu-mi-[ya-il]
*from the city of Kismittas, from the city-district of Khazzumis,*

7. ALU Ba (*or* Ku)-ru-us-ta-ba-a-il ALU Khar-as-ta-a-il
*from the city of Barustabas, from the city of Kharastas,*

8. ALU Khu-u-la-ra-il ALU Ma (*or* Ba)-ti-il-la-il
*from the city of Khularas, from the city of Matillas,*

9. ALU Ma (*or* Ba)-ti-ik-sa-il ALU Khal-la-bi-ya-il
*from the city of Matiksas, from the city-district of Khallabis,*

10. ALU Ti-in-tu-u-ni-ya-il ALU
*from the city-district of Tintunis from the city-district of*
Za-ra-as-sa-ni-ya-il
*Zarassanis*

11. ALU Za-ar-kap-su-na-il ALU
*from the city of Zar-kapsunas, from the city-district of*
Kha-am-mu-khi-ya-il
*Khammukhis,*

12. ALU Zi-ta-ak-bi-is-si-ya-il ALU
*from the city-district of Zitakbissis,* [*from*] *the city of*
Ta-al-ga-mu-us-[il]
*Talgamus,*

13. ALU Ga-it-Khar-za-i-il qa-ti.
*from the city of Gait-Kharzais, I have collected (?).*

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14. SE SE SE SE SE SE SE.
*grain; grain; grain; grain; grain; grain; grain.*

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15. M(w)a-a-an SARR-us (= atus) ALU A-ri-in-na-aš
*This I the king of the city of Arinnas*
ALU Kha-at-tu-si-pa-iz-zi
*in (?) the city of Khattu-sipas*

16. nu AMEL GIS-PA la (*sic !*)-li
*to the scribe have sent*
zir-ri-di-is-sa-an khal-za-i-kis (?).
*collecting (?) (or apportioning ?) it among (?) the cities.*

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17. ALU Ta-u-as-ya-il ALU
*From the city-district of Tawas, from the city-district of*
Tu-u-khu-ub-bi-ya-il
*Tukhubbis,*

18. ALU A-li-sa-il ALU Zi-bi-is-khu-na-il
*from the city of Alisas, from the city of Zibiskhunas,*

19. ALU Kha-am-mu-na-a-il ALU Kha-te-te-na-a-il
*from the city of Khammunas, from the city of Khatetenas,*

REVERSE.

1. ALU A-ma-il ALU Kha-ad (*or* la)-di-sa-tum (?)
*from the city of Amas, from the city of Khaddisatum,*

2. ALU Ya-ti-il, ALU Kha-iz-zi nu
*from the city of Yatis, in the city of Kha to*
AMEL GIS-PA SARR-us
*the scribe I the king*

3. as-su (?)-u-li (?) mi-qat-ta-an Qu-mi-e-iz-zi.
*have sent the deficit in Koma(na) ?*

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4. ALU Pa-śi-li-i-il ALU Tu-u-khu-ub-bi-ya-il
*From the city of Paśilis, from the city-district of Tukhubbis,*

5. ALU Zi-is-an-na-il ALU Ga-as-sa-mu-il
*from the city of Zisannas, from the city of Gassamus,*

6. ALU A-li-sa-al ALU
*from the city of Alisas, from the city-district of*
Sa-di-?-us-ti-ya-el
*Sadi . . ustis,*

7. ALU Kha-ag-ga-mi-is-ya-il ALU
*from the city-district of Khaggamissis, from the city-district of*
Ta-ga-as-kha-di-ya-al
*Tagaskhadis,*

8. ALU Is-ta-kha-ra-al ALU Ma-la-az-zi-ya-il
*from the city of Istakharas, from the city-district of Malazzis,*

9. ALU Ka-ra-as-mi-it-ti-ya-il ALU
*from the city-district of Karas-mittis, from the city of*
Khar-khar (?)-pa (?)-a-il.
*Kharkharpas (?).*

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10. [ina ?] I IM-GID-DA qa-ti.
[*In ?*] 1 *list* *I have collected (?).*

Khibburis may be the classical Ibôra. *Arinnas* is 'of the land of the king'; ALU *arinnas*, 'royal city.' *Khattu-sipas*, 'Khattu the mage.' Tawas may be Tavium. With Alisas and Khaddisatum cf. the classical Aliassos and Khadisia. Amas is mentioned in an Assyro-Cappadocian tablet from Gyül Tepé. *Miqatta-n* is the Assyrian *miqtanu* and *muguttu*. In *Obv.* 16 the final character may be *nir*, *lul*, *sum*, or *kis*, or some ideograph for 'tribute'—'the tribute of the city.' *Qumê-izzi* is explained by SAL *Qumi-ya* 'a woman of Qumi' in Ch. iv, 6. Qumi can hardly be the name of a city, as in that case it ought to have the determinative of 'city' in Ch. i, *Rev.* 3, but would rather be the name of a district, and I therefore see in it Koma-na, 'the land of Qoma,' written Quma-ni in the Assyrian inscriptions.

Ch. iii is an astronomical tablet. In the first paragraph are two broken lines of introduction, then come four paragraphs enumerating in order the months Ni-[šan ?], As-ti-*, and Mi-*, which will therefore be the names of the first three months of the Hittite year.

The Arzawan noun ended in *-s* in the nominative singular, though this was frequently dropped in proper names, and in *-n* in the accusative, the genitive-dative case being expressed by a vowel; *-sa* denoted a case of dependency and probably also the vocative (see *Rev.* 9), *-ta* the locative, *-ki* the relative, *-l* the illative. Other suffixes were *-izzi*, corresponding to the Ass. *ina* or *ina pani*, and *-zi*, which seems to become *-nzi* in *iya-nzi*. The nom. and acc. pl. terminated in *-as* and *-us*, as well as in *-t* or *-d*, but the relation between the two terminations is not yet clear. *-an* appears to have been the suffix of the gen. pl.; see *Rev.* 5. In *Kartas-ma*, 'of the land of Kartas,' we have the *-ma* of the hieroglyphic texts. The relative *-ki* could be attached to the plural, e.g. *Khatres-ki*, 'like the former' (A. ii, 25), and in local names the final *-s* of the nom. was retained before *-ta* and *-ma*, as in *Khaddinas-ta* and *Kartas-ma*; cf. also *khalzi-s-tin*. The suffixes *-ya* and *-si* (and *-sa*) were adjectival, meaning 'belonging to,' 'son of,' etc., the first of them being able to take the place of the genitive-dative; so too was the suffix *-wa* (e.g. *khatri-was*, Chantre, vii, 8, 11; *muga-u-was*). *-Na* signified 'of the land of,' locality being also denoted by the simple *-a-i* (as in *khalza-is*) and *-sti* (as in *khalzi-stin*). By the side of *-na* we have *-ni*, as in *Sanda-ni* (AN-IM-*ni*), 'to the Sandanian.' Another suffix was *-ma*, as in *Khakkhi-mas* and *khuk-ma-us*, as well as *-me* or *-mi*, as in *assu-mi-ya*, *ladi-mi-ya*, *ara-mis*, and words like *warsu-las* make it probable that there was a suffix *-la*; cf. Vannic *eri-las*, 'king.' As a rule, the governing word followed the governed, but the adjective might follow its substantive.

*Iskhan* signified 'seven'; the numeral 'nine' also terminated in *-an*. The numeral adverb was denoted by *-tara*, which is probably identical with the adverbial suffix *-tar*.

The personal pronouns were: *mi* and *mu*, 'of me,' 'to me'; *ta*, *ti*, *tu*, 'of thee,' 'to thee'; *sa*, 'of him,' acc. *san*, *si*, 'of her,' 'to her.' It is possible that the 1st pers. pron. might be prefixed to the verb under the form of *u*, as in *u-danzi*, 'that thou mayest give me.' At any rate, *khatrâ-u-izzi* appears to signify 'in the time before me' (*Rev.* 38,

39). The possessive pronouns were: *mis* or *mês*, pl. *mâs*, 'mine,' gen.-dat. *mi* (*mu*), acc. *min*; *tas*, *tis*, 'thine,' gen.-dat. *ta*, *ti*, *tu*, acc. *tan*, *tin*, pl. *tâs*; *sas*, 'his.' *Sis*, 'hers,' has not yet been found. It is possible that *iya*, *iya-zi*, *iya-nzi* is 'myself.'

There are two demonstratives: (1) *wân* (written *mân* and *bân*), 'this,' almost always at the head of the sentence and used as an acc. sing., and (2) *nas*, gen.-dat. *nai*, acc. *nan*, pl. *nas* and *nat*. Both demonstratives may be combined with the acc. of the 3rd pers. pron. *wân-san* and *nas-san* for *nan-san*. The acc. of the relative pron. is *an*.

The prepositions are: (1) *nu* (once written *nê*), 'for,' originally a noun signifying 'a gift'; (2) *kasma*, 'for the sake of,' originally, according to the hieroglyphic texts, signifying 'work'; (3) *qadu*, *qat*, *qatta*, 'to.'

The usual adverbial suffix is *-(a)nda*, also written *-nta*. But there is also another adverbial suffix *-târ* or *-dâr* found in *ui-dar*, 'along with,' *ud-dâr*, 'together,' *wâ-tar* and *a-tar*, 'beneath'; while *duqqa*, 'in return,' and *raqqa*, like *imma*, 'now' (?), and *ammella*, *ammel*, 'again,' show that certain adverbs terminated in *-a*. I have detected no traces of a copulative conjunction. The intensive particle *ûl* gives a past sense to the present of the verb. *Uwa* means perhaps 'in order that' (though originally an adverbial preposition like the English 'for'), and is used with the optative of the verb; the suffix of the 2nd pers. sing. of the optative could be attached to it (*uwa-nzi*).

The 1st pers. sing. of the aorist was denoted by the suffix *-i*, as well as by *-mi*, as in *pai-mi*, and the 3rd pers. pl. by *-un*; the 1st pers. sing. of the future by *-u* (e.g. *pa-u*, 'I will offer,' *uwa-n-du*, 'I will give'); the 3rd pers. sing. of the present by *-it*, as in *teit*, 'he says,' *pait*, 'he offers,' *kuit*, 'it is.' The 3rd pers. pl. of the present has the same form; see *Rev.* 8. The 2nd pers. sing. of the optative-conjunctive ended in *-(a)nzi*, e.g. *udanzi*, *liliwakhkhuanzi*. This form may originally have been that of a gerundive. It is probable that the future and the optative had the same forms; cf. A. i, 21 and 22. A perfect sense could be given

to the forms of the present by prefixing to them the intensive particle *ûl*. The imperative ended in the vowel of the stem, e.g. *khami*, 'write,' or had a suffixed *k*, e.g. *khuda-k*, 'let go,' *zinnu-k*, 'provide' (?), which probably appears as *-ikki* in *Rev.* 9. The relative *ki* could be added to verbal forms (e.g. *kuit-ki*) as well as to nouns. The substantive verb possessed peculiar forms, *ês-mi*, 'may it be to me,' *ês-tu*, 'may it be to thee.' In *Obv.* 18 *akku-s* is probably the 3rd pl. of the aorist, 'they loved' (?); cf. Mitannian *aggu-s*, 'friend,' *agu-kara*, 'love.' There was a 1st pers. sing. in *-wa* of some tense as yet undefined with certainty; see *Obv.* 24, 32, 34 (*kusi-wa*, 'I have (?) married').

Much use was made of the part. pres. in the nom.; e.g., *dais*, 'giving,' *teis*, 'speaking,' *kuis*, 'being.' In *Rev.* 9 *nakkies* is a nom. pl. The verbal noun frequently took the place of the verb itself; thus we have *dâi*, 'for the giving,' 'to be given'; *te-izzi*, 'at the order'; *kharnê-izzi*, 'in the filling.' There was also a pass. part., *kuitta*, 'made,' *takhkhu-da*, 'produced' (?).

The personal pronouns could be affixed to the verbal forms, e.g. *lâbênis-san*.

Composition was possible; thus we have *nakha-ddakhkhu*. The verbal suffix *khkhu* in words like *dakhkhu-n*, *ser-tekhhu-n*, *uppa-khkhu-n*, is still unexplained, but may be causative.

I have only to add that Telibinus was the name of the goddess of Arzawa, who was associated with the local Sun-god. She is called merely *Atus*, 'the queen,' in the hieroglyphic texts. The native names of the three first months of the year seem to have been Ni[san], Asti . . , and Mi . . .

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Between the Arzawan grammar and that resulting from my decipherment of the hieroglyphic texts the differences are but slight, as will be seen by a reference to my recent paper, "The Hittite Inscriptions Translated and Annotated." I have not yet detected in them the relative *-ki* (which is of Assyrian origin), the illative *-l*, the adjectival *-stis*, the adverbial *-tar*, the imperative *-k*, and the intensive *ûl*. But

there are curious coincidences in isolated forms that cannot at present be explained; thus, the peculiar *abbi-wa(n)*, 'father,' of A. ii, 5, is paralleled by some accusatives in *-wan*, and *nê* is found by the side of *nu*.

Between Arzawan-Hittite and Vannic there are striking points of agreement in grammar and vocabulary. Thus the cases and suffixes of the noun are for the most part alike; *da* is the Vannic *du*, *te* the Vannic *ti*. But it is with Mitannian that the agreement is closest, extending even to such remarkable coincidences as that between Arz. *wara(s)*, 'a reply,' and Mit. *uru*, 'to answer.' Linguistically Arzawan-Hittite, Mitannian, and Vannic belong to the same family of speech. That Arzawan, or rather Hittite, should have influenced both Phrygian and Greek in grammar as well as vocabulary is only what we might expect.

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## VOCABULARY.

[*Obv.* means the *obverse* and *Rev.* the *reverse* of the Yuzgât tablet; A. i and A. ii, the two Arzawa tablets as edited by Knudtzon, *Die zwei Arzawa-briefe*; C., the texts published by Chantre, *Mission en Cappadoce*, pp. 46–56, as revised by Pinches; S., the two Boghaz Keui texts published by Scheil in Chantre's *Mission*, pp. 58–61; B., a fragment from Boghaz Keui published by Belck in *Anatolia*, ii.]

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### A.

A-a-an-ta, 'thy . .' *Obv.* 24.
A-ap-pa. *Obv.* 6.
A-as-su, *Rev.* 11.
A-ba, 'chief.' C. ix; 2; S. i, *Rev.* 3. From Sumerian *aba*.
Ab-bi, 'my father.' A. ii, 14.
Ab-bi-aś. A. ii, 12.
Ab-bi-m(w)a-at-ta-an, 'thy fathers.' A. ii, 5.
A-bi-ya, 'my father.' *Rev.* 39.

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A-bi-e. *Obv.* 32.
A-bu-u-us, 'my (?) father.' *Obv.* 37, 38.
A-bu-un-na, 'our father.' *Obv.* 27, 31. From Ass. *abû, abbu.*
A-bi-e-el-um, 'Abiel.' *Obv.* 33.
A-di, 'together with.' A. i, 31. Ass.
A-di-as, *see* A-ki-as.
Ag-ga-as, 'presents.' A. i, 24. From Ass. *aqqat.*
A-is-mi-it. *Rev.* 6.
Akh-khar-ni-in-ku-un, 'they decreed (?).' *Rev.* 8.
Akh-kha-ti. *Rev.* 4, 5. Perhaps Ass. *akhat.*
Akh-khu-ra-as. *Rev.* 18.
A-ki-as . . *Obv.* 32.
A-ki-ir, adv. *Obv.* 33, 35.
A-ki-iś. B. 9.
Ak-ku-us, 'they loved (?).' *Obv.* 18.
A-li-sa *city.* C. i, *Obv.* 17.
A-li-sa-al, 'from A.' C. i, *Rev.* 6.
A-ma-il, 'from A.' (*city*). C. i, *Rev.* 1; cf. Ama-sia.
Am-me-el-la, 'a second time,' 'again.' A. i, 19.
Am-me-el. *Obv.* 24; A. ii, 7.
An, 'which.' A. ii, 15.
A-na, 'to,' 'for.' *Obv.* 3, 9; *Rev.* 15, 26, 28, 29, 30, 34, 35, 42, 43, 44, 45; A. i, 2, ii, 5. Ass.
A-na-as-sa, 'to him,' *or* 'her.' S. i, *Rev.* 8.
An-da. S. i, *Obv.* 9, 12.
A-ni-ya-at-tas, 'thy letters.' A. i, 17.
An-kha-sa. *Obv.* 36.
(SAL) An-na-an-na-as, 'woman of the land of Annas.' *Rev.* 3.
An-na-ru. C. v, 8, 10.
(DAM-) an-ni, 'for a wife.' A. i, 13.
An-ni-is-si, adj. *Obv.* 17. Perhaps 'her mother.'
An-tu-ukh-su-us. A. i, 25.
(KITU) An-wa-al-ga-an (a garment). A. i, 33.
A-pa-a-sa, 'all of it (?).' *Obv.* 16, 20.
A-pa-a-as (-wa). *Obv.* 29.
A-ra-akh-za-an-da, 'abundantly.' A. ii, 19.

A-ra-an. C. iii (1), 6.
(ALU) A-ri-in-na-aś, 'the royal city.' C. i, *Obv.* 14.
A-ri-in-na, 'of the royal land.' C. ix, 2.
(GIS) A-ri-im-pa-as. *Rev.* 16, 28.
Ar-kha. S. i, *Obv.* 2. Ass., 'month' (?).
Ar-kha-a-an. S. i, *Rev.* 7.
(MAT) Ar-za-wa, kingdom of Boghaz Keui. A. i, 2.
A-sa-a-si, adj. *Rev.* 35.
A-sa-wa (?). *Obv.* 24, 25, 26.
A-si, 'sanctuary.' *Obv.* 17. Cf. hier. *asis*, 'sacred stone.'
As-na-an. S. i, *Rev.* 9.
As-su-u-li. A. ii, 18, 20, 21, 28; C. i, *Rev.* 3 (?). The reading is doubtful, since in C. i, *Obv.* 15, and S. i, C. 5, the word is written *la-li*, as also in A. i, 28.
(AMEL) As-su-mi-ya. A. ii, 11.
As-ti-*, the second month of the year. C. iii, 10.
At-ti-is-si, adj. from *atta*, 'father (?).' *Obv.* 17; or 'her father.'
A-u-m(w)a-ni, 'I have despatched.' A. i, 12.
A-ut-ti[-wa]. *Obv.* 42.
[A-]ut-ti. *Rev.* 39.
Az-zi-ik-ki-ta-ni. *Obv.* 18; cf. Ass. *zikîti*.

## B.

Ba-bi-la, 'Babylon.' C. ix, 14.
(AN) BAR-ina-ga-bal-baladh-itti-ya, proper name. S. i, *Obv.* 11.
(ALU) Ba-ru-us-ta-ba-a-il, 'from the city of B.' C. i, *Obv.* 7. The first syllable may also be read Ma and Wa. Cf. the classical Verisa.
. . -bat-tu-la-as. *Rev.* 23.
Be-el. *Rev.* 37, 40. Ass.
Bi-i-e-it, 'house.' *Obv.* 21, 25; S. i, *Rev.* 1, 6. Ass.
Bi-e-it. C. iii, 11.
Bi-ib-bi, 'for a chariot.' A. i, 28.
Bi-ib-bi-it, 'chariots.' A. i, 5, 9.

Bi-ikh-khi, imper. (?). A. ii, 9.
Bi-ikh-khi-it-ta, 'thy . .' A. ii, 9.
Bi-ra-an. C. vii, 10, 12.
[TAK] Bi-ru, 'ivory.' *Obv.* 31.
Bi-is-sa-at-ti, 'thy daughter (?).' *Obv.* 34.
Bu-u-nu-uz-za. C. ix, 1.

D.

Da, 'to set,' 'give.'
Da-a-i, 'for giving,' 'to be given.' *Rev.* 25, 26, 27, 28, 30, 34, 35, 36, 42, 47, 48; C. vi, 11, 12, vii, 4, 5, 9.
Da-a-e. C. ii, *Obv.* 3.
Da-akh-khu-un, 'they gave.' *Rev.* 4.
D(t)akh-khu-da. *Rev.* 18. Cf. *u-danzi* and *uwan-du.*
Da-me-in-gir, perhaps proper name. *Obv.* 39, 40.
(KITU) Di, a garment. A. i, 31.
Du-uq-qa, 'in return.' A. i, 7.

E.

E-ib-si, 'it is.' *Obv.* 41. Ass.
[MAT] E-i-ga-it. A. i, 27. Perhaps to be read 'mountain-mines'; cf. Gait-kharza-il.
E-ra-a. C. ii, *Obv.* 3, 5.
E-es-mi, 'may it be to me.' *Rev.* 3.
E-es-tu, 'may it be to thee.' A. i, 7, 10.
Es-sar, 'copper.' A. i, 28.
Es-sar-[an]. A. ii, 14.
Es-sar-as, pl. A. ii, 21.
. . -e-te-na-as. *Rev.* 32.

G.

(ALU) Ga-it-khar-za-a-il, 'from city of G.' C. i, *Obv.* 13; cf. the classical Gêtasa and Gadiana.
Ga-as-ga-as, adj. A. i, 25. Perhaps Ass.
(ALU) Ga-as-sa-mu-il, 'from city of G.' C. i, *Rev.* 5.
Gan, see Kan.

Ga-ta-ru, 'for a present.' *Obv.* 11. Ass. *qat(a)ru.*
Gi-im-ra-as, 'all.' *Obv.* 28. Ass. *gimru.*
(AN) Gul-as-sa-an, 'belonging to the goddess Gula.' *Obv.* 32.

## I.

I-as, pron. ? *Obv.* 28; cf. *i-ya.*
Ib-bi-as, 'white.' *Rev.* 17. Ass.
I-id-din-wa, 'he (?) gave.' *Obv.* 21. Ass.
I-id-din. S. i, *Obv.* 1, *Rev.* 6.
-il. C. i, etc.
IL-lum, 'god.' *Rev.* 35. Ass.
IL-lim. *Rev.* 36, 37, 38, 40; C. vi, 6.
Il (?)-ku-uz. *Rev.* 36.
Im-ma, 'now (?).' *Obv.* 33; A. ii, 8.
Im-zu-ga. *Rev.* 31.
I-na, 'in.' *Rev.* 28, 30, 42. Ass.
Ir-kha-a-iz-zi. *Rev.* 38, 41. See QAT, p. 71.
Ir-sa-ap-pa, proper name. A. i, 11, 29.
Is-ga-ra-aq-qa-as. *Rev.* 7; cf. *raq-qa.*
Is-kha-ni-it-ta-ra, 'seven times.' A. ii, 3.
(ALU) Is-ta-kha-ra-al, 'from city of I.' C. i, *Rev.* 8.
Is-tu, 'from,' 'of.' *Rev.* 19, 24; A. i, 37, ii, 11. Ass.
Its-bat, see ITZ-BAT, p. 70.
I-wa-ar, adv. C. vi, 5.
I-ya, 'myself (?).' A. ii, 3, 23; cf. *i-as.*
I-ya-an-zi. *Obv.* 7.
I-ya-zi. *Rev.* 39.
-iz-zi, 'in (front of).' *Rev.* 40, etc.

## K.

Ka, 'thy.' *Obv.* 2, 7. Ass.
Kab-bu-wa-at-tin, 'thy stall (?).' *Obv.* 19. Ass. Qr *gabbu,* 'all'?
Kan, 'time.' A. ii, 14.
Kan-an-da, 'for ever.' A. i, 5.
(ALU) Ka-ra-as-mi-it-ti-ya-il, 'from city-district of K.' C. i, *Rev.* 9.

Kar-ta-as-ma, 'of Karta.' *Obv.* 13.
Ka-a-as-ma, 'for.' A. i, 11, 15, 28.
Kas-man (?). *Rev.* 2.
Kas-sa-na, 'of land of Kas.' B. 12 (*arami-ta kassana-*[*ta*], 'through the king of Kas').
Kas-si. *Obv.* 43. Or *bi-lim?*
Ki-i, 'thus,' 'according to,' 'as.' *Obv.* 16, 18, *Rev.* 14, 27, 33; A. ii, 1, 14. Ass.
Ki. *Obv.* 19.
-ki, 'as.' *Rev.* 9; A. ii, 18, 25, etc.
Ki-na-an-da, adv. *Rev.* 33.
Ki-na-a-an-ta. *Rev.* 23.
Ki-i-ni. *Obv.* 35.
(ALU) Ki-is-mi-it-ta-il, 'from city of K.' C. i, *Obv.* 6.
Ki-sa-ad, 'property.' *Obv.* 16. Ass.
Ki-is-sa-ri-is-si, adj. A. i, 29.
Ki-is-si-ra-as. *Obv.* 39.
Ki-is-ta-as, 'silver.' *Rev.* 17.
Ki-it-ta-ni, 'faithfulness,' 'justice.' *Obv.* 18. Ass.
Ki-it-ta. C. ix, 4.
Ki-it-ta-at, 'he is faithful.' A. ii, 6.
Ku, 'to be made,' 'become,' 'be.'
Ku-is, 'being,' nom. *Rev.* 12, 30; A. i, 24, ii, 14.
Ku-in, acc. *Obv.* 7; A. i, 13.
Ku-is-ki. C. iii (1), 9.
Ku-it, 'it is,' 'he is.' *Obv.* 16; C. ix, 4.
Ku-it-ki, 'it was so.' *Obv.* 19, *Rev.* 39.
Ku-it-ta, 'constituted.' *Obv.* 15, 23 (?), *Rev.* 8, 19.
Ku-e-da-as, 'friendly.' A. i, 17.
Ku-e-da, 'in a friendly way.' *Rev.* 11.
Ku-e-da-ni-ik-ki, 'be friendly (?).' *Rev.* 9.
(DUK) Ku-ku-bu, 'jar.' A. i, 35.
Ku-ku-ub-[ZUN], 'jars.' *Rev.* 19, 32.
Ku-na-an-za. *Obv.* 5, 6.
Ku-us-sa, 'marriageable (?).' *Obv.* 40.
Ku-sa-ta, 'in marriage (?).' A. i, 22.
Ku-u-si-wa, 'I married (?).' *Obv.* 34.
(KITU) Ku-si-it-tin, 'shawl,' acc. A. i, 32. Ass.

Ku (?)-wa-a. *Rev.* 11. See ma-wa-a, 'here (?).'
Ku-wa-bi. *Obv.* 25.
Ku-wa-bi-ya. *Rev.* 26.

## KH.

Kha-ba-an. B. 4.
Kha-ad-di-sa-tum, a city. C. i, *Rev.* 1; cf. the classical Khadisia.
Kha-ad-du-sa-as-sa. A. i, 27. See *nu-kh.*
(ALU) Kha-ag-ga-mi-is-si-ya-il, 'from the city-district of Kh.' C. i, *Rev.* 7.
(ALU) Kha-iz-zi, 'in Kha.' C. i, *Rev.* 2.
Kha-akh-khi-ma-as, a proper name. *Obv.* 9, 17, 26, 28, 31, 34, 37.
Kha-akh-khi-ma-[nis ?], 'belonging to.' *Obv.* 33.
Kha-akh-khi-im-mi, dat. *Obv.* 38.
Kha-la-as. *Rev.* 6.
Kha-la-nu-ut, 'he seals (?).' *Obv.* 8. Or *kha-at-nu-ut.*
(ALU) Khal-la-bi-ya-il, 'from the city-district of Kh.' C. i, *Obv.* 9.
Khal-lim. S. i, *Rev.* 3.
Khal-su-wa-an-ni. S. ii, 3; cf. hier. *suanna,* 'house.'
[AMIL] Kha-lu-ga-tal-as, 'messenger.' A. i, 23, 29.
Kha-lu-ga-tal-la-an, acc. A. i, 20.
Kha-lu-ga-tal-la-at-ti-in (for *-n-tin*), 'thy m.' A. i, 19.
Kha-lu-ga-tal-la-sa. A. i, 23.
Khal-za-is, 'belonging to the city.' *Obv.* 38. Ass. *khaltsu.*
Khal-zi-is-tin, 'of the city.' *Obv.* 27, 29, 32.
Khal-za-kis (?), 'among (?) the cities.' C. i, *Obv.* 15.
Khal-za-i-na-an, 'of the land of the city.' A. ii, 15.
Kha-mi, 'write.' A. ii, 4.
(ALU) Kha-am-mu-khi-ya-il, 'from city-district of Kh.' C. i, *Obv.* 11.
(ALU) Kha-am-mu-na-a-il, 'from city of Kh.' C. i, *Obv.* 18.
Kha-an-da. *Obv.* 23.
Kha-an-da-an. A. ii, 7.
(KITU) Kha-ap-pa . . ., a garment. A. i, 33.

Kha-ra-a. C. ii, *Rev.* 3, *Obv.* 6.

Kha-a-ra-as. S. i, *Rev.* 2.

Khar-ak-ta. *Obv.* 25. Perhaps KHAR-*ak-ta*.

(ALU) Khar-as-ta-a-il, 'from city of Kh.' C. i, *Obv.* 7.

Khar-kan-du. A. ii, 20.

(ALU) Khar-khar (?)-a-il, 'from city of Kh.' C. i, *Rev.* 9.

Khar-ni-e-iz-zi, 'filled.' *Rev.* 24.

Kha-sa-am-mi-li-as, a deity. *Obv.* 36.

Kha-as-si-i. C. vii, 7.

Kha-as-si-ya-ta. C. ii, *Rev.* 5.

(TUR) Kha-ta-an. S. ii, 5. See *Khat-ta-ma*.

(ALU) Kha-te-te-na-a-il, 'from city of Kh.' C. i, *Obv.* 18. May also be read Kha-as-ma-as-ma-na-a-il.

Kha-at-nu-ut. See Kha-la-nu-ut.

Kha-at-ra-a (Khat-ra-a), 'former.' *Rev.* 38; A. i, 20, ii, 10; B. 2.

Kha-at-ra-a-i. A. ii, 13, 22.

Kha-at-ra-a-es. A. i, 17.

Kha-at-ri-es-ki, 'like the former.' A. ii, 25.

Kha-at-ri-wa-as. C. vii, 8, 11.

Kha-at-ta-ma, 'of the Hittite land.' *Rev.* 6.

Kha-at-ta-an-na-as, 'Hittite.' A. ii, 16.

Kha-at-ta-[an]-na-ta, 'in the Hittite land.' S. i, *Rev.* 3.

Kha-at-di-na-as-ta, 'among the Hittites.' *Rev.* 38; A. ii, 17.

Kha-ta-an. S. ii, 5.

(ALU) Kha-at-tu-si-pa-iz-zi, 'in the city of Kh.' C. i, *Obv.* 14. The name signifies 'city of Khattu (Heth) the mage.'

(AN) Khe-be, a deity, the Mitannian Khepa. S. ii, 7.

(ALU) Khi-ib-bu-ri-ya-il, 'from city-district of Kh.' C. i, *Obv.* 5; cf. the classical Ibôra.

Khu-is, 'multiplying.' *Obv.* 6, 44.

Khu-wa-an-ti, 'thy wealth (?).' *Obv.* 9.

Khu-u-m(w)a-an, 'abundance.' *Obv.* 8, 15, 35, *Rev.* 33 (?); A. i, 6, 7, 10.

Khu-u-m(w)a-an-da, 'abundantly.' A. i, 26.

Khu-u-da-a-ak, 'multiply,' 'cause to go.' A. i, 20. Compound of *da*.

Khu-uk-ma-a-us, 'stored (?).' *Rev.* 37, 41.
Khu-uk-zi, *Rev.* 38, 41.
(ALU) Khu-[ul]-la-ra-a, 'city of Kh.' C. i, *Obv.* 8.
Khu-ra-a-te. C. ii, *Rev.* ii.
(GIS) Khu-u-wa, a wood. C. vi, 8.
Khu-u-wa-as-sa. C. vi, 9.
(KITU) Khu-uz-zi, a garment. A. i, 32.

## L.

Lab-ba-ya, proper name. A. ii, 1.
Lab-ba-ya-an, acc. A. ii, 4, 10.
La-a-bi-in. S. i, *Obv.* 3, 8; cf. DAMQU-*in*.
La-a-bi-e-ni-is-sa-an, '. . . ing it.' S. i, *Obv.* 7.
La-a-di-mi-ya. S. i, *Obv.* 3, 6, 8.
La-li, 'I sent.' C. i, *Obv.* 15; S. i, *Obv.* 5; A. i, 28. See *assûli*.
La-pa-a-at-ta, 'thy . . .' C. ii, *Obv.* 6.
Li-e, 'for a tablet.' *Obv.* 11, 41; S. i, *Obv.* 7. Ass.
Li-il-khu-wi(wa)-i, 'I have sent much.' A. i, 14. Compound of *lil* and *khu*.
Li-li-wa-akh-khu-u-an-zi, 'mayest thou send much,' A. ii, 11.
Li-ip-pa. See *Sal-li-ip-pa*.
Lu-uk-si-ta, 'may he take.' *Rev.* 40. Ass. from *kasâdu*.
(GIS) Lu-ut-ti-ya. *Rev.* 25.
Lu-u-wa-ri. *Obv.* 31.

## M.

Ma-mu, 'to my land.' A. i, 17; cf. *ma-wâ*.
Ma-khar (?). *Obv.* 36, *Rev.* 25. Perhaps Ass. *makhar*, but cf. *nam-ma-za*.
. . -ma-akh-khi-ta-an. *Rev.* 10.
(ALU) Ma-la-az-zi-ya-il, 'from city-district of M.' C. i, *Rev.* 8.
M(w)a-a-an. *Obv.* 15, *Rev.* 11, 35, 40; C. i, *Obv.* 14; S. i, *Obv.* 7. Also written *ba-a-an*.
Ma-a-an-sa-an. Compound of *wân* and *sa*. *Rev.* 9.
Ma-as-ta. *Obv.* 14. See *nu-masta*.

Ma-as. *Obv.* 42. See *mis.*
Mas-si-ya. C. vi, 10. In *Rev.* 42 Dr. Pinches reads *mas-si-ya.*
(ALU) M(w)a-ti-ik-sa-il, 'from city of M.' C. i, *Obv.* 9.
(ALU) M(w)a-ti-il-la-ra-il, 'from city of M.' C. i, *Obv.* 8.
Ma-wa-a, 'here (?).' *Obv.* 19. See *ku*(?)*wâ*, and cf. *ma.*
Me-khar-ma. *Rev.* 36.
Me-mi-is-ta, 'thy servant.' A. ii, 2, 5.
Me-mi-an, acc. A. ii, 12.
Mi, 'of me,' 'to me.' A. i, 3, 4, 5.
Mu, 'of me,' 'to me.' *Obv.* 4; A. i, 17, 18, 25; A. ii, 1, 10, 12.
Mi-e-es, 'mine.' *Obv.* 24.
Mi-is. *Rev.* 6, 20; A. i, 23.
Mi-in, acc. A. i, 12.
Mi-is-wa. *Obv.* 39.
Ma-as, pl. *Obv.* 42.
Mi- . . , third month of year. C. iii, 12.
. . -mi-ti-li-is, 'a . . mitilian.' C. iv, 10, 11.
Mi-ta-wa. *Obv.* 41.
Mi-qat-ta-an, 'deficit.' C. i, *Rev.* 3. Ass.
[MAT] Mi-iz-za-ri, Egypt. A. i, 1.
Mu. See *mi.*
[KITU] Mu-as-tal-li-ya-as-sa-[an], a garment. A. i, 34. Or Zir-tal-. Perhaps named from the city of Mustilia.
Mu-ga-m(w)i. *Rev.* 10.
Mu-ga-a-u-wa-as, adj. *Rev.* 13.
Mu-ri-e-ni. S. ii, 9, 10.
Mu-uz-r[i], Egypt. C. i, *Rev.* 1.

## N.

Na-i, 'of this,' 'to this.' *Obv.* 30; A. i, 21, ii, 12.
Na-an, acc. *Obv.* 6; A. ii, 15.
Na-as sa-an, for nan-san. *Rev.* 7; cf. *mân-san.*
Na-as, acc. pl. A. i, 24.
Na-at, pl. *Rev.* 24; A. i, 21; S. i, *Obv.* 12.
Na-khad-da-[akh]-khu-un. *Rev.* 5; cf. *nukhaddusassa.*

Na-ak-ki-es, 'permitting (? ?).' *Rev.* 9.
[Na]-ak-ki-is. *Obv.* 30.
Na-ak-ki[-tu]. C. ii, *Rev.* 7.
Na-ak-tam-mi, 'cover.' *Rev.* 15. Ass.
Na-ak-tam-su, 'its cover.' *Rev.* 14.
. . -na-an-si-is, 'a . . nansian.' C. iv, 8, 9, 12.
. . -[na]-an-si-in. B. 13.
. . -na-az-mi-sa. *Rev.* 11.
Ne-es-ra(?)-ni. A. ii, 25. Probably Ass.
Ne-it-ta, 'to thee.' A. i, 18. For *nu-ta*; cf. interchange of *mi* and *mu*, *ti* and *tu*.
Ni-mu-ut-ri-ya, Neb-mâ-Ra. A. i, 1.
Ne-iz-za-an. *Rev.* 5.
Ni-[san ?], first month of year. C. iii, 5, 7.
Nu, 'to,' 'for.' *Obv.* 4, 10, 23, 26, 28, 31, 35, *Rev.* 11, 31, 32, 37, 42, 44; A. i, 14, 22, 25, 27 (?), 28; A. ii, 7, 10, 19, 25; C. i, *Obv.* 15, *Rev.* 2; S. i, *Rev.* 5. Probably from *nûs*.
Nu-mu, 'to me.' A. ii, 10, etc.
Nu-us-sa-an, 'for him.' *Rev.* 26.
Nu-us-si, 'for her.' A. i, 14.
Nu-ut-ta, 'to thee.' *Rev.* 12; A. i, 19, 22, 28; A. ii, 19.
Nu-us, 'gifts.' *Obv.* 6, 11, 15.
Nu-u-ZUN. *Obv.* 12.
Nu-ut. *Obv.* 44.
Nu-m(w)a-as-ta, 'weight (?).' *Obv.* 14; see *masta*.
Nu-kha-ad-du-sa-as-sa. A. i, 27; see *khaddusassa* and cf. *nakhaddakhkhun*.

## P.

Pa, 'to offer,' 'give.'
Pa-is, 'giving.' *Obv.* 11.
Pa-a-it, 'he gives.' *Rev.* 10.
Pa-it. *Obv.* 16; A. ii, 15; S. i, *Obv.* 10.
Pa-i-mi, 'I have (?) given.' *Obv.* 43.
Pa-a-u, 'I will give.' *Rev.* 12.
Pa-iz-zi, 'by way of gift.' S. i, *Obv.* 12.

Pa-akh-khar, 'potter.' *Rev.* 36. Ass.
(DUK) Pa-akh-khu, 'a vessel.' *Rev.* 36.
Pa-akh-ta-an-ta-ki, 'as thy present.' A. ii, 18. Answers to DAMQU-*an-ta*, A. i, 16.
Pa-al-ti[-tu]. C. ii, *Rev.* 6.
Pa-na, 'face.' A. i, 36. Ass.
Pa-ni. *Rev.* 36, 40.
Par-si-nu-a-ta, 'in . . .' A. ii, 8.
Pa (?)-a-śa (?). *Obv.* 22. More probably *p (?)a-ir*.
(ALU) Pa-śi-li-il, 'from city of P.' C. i, *Rev.* 4.
(ALU) P(B)ur-ga-bu- . . , 'city of P' or 'B.' C. 1, *Obv.* 5.

## Q.

Qada, 'unto.' *Rev.* 25.
Qa-at(d). *Rev.* 32.
Qat-ti-mi, 'unto me.' A. i, 3.
Qat-ta, 'unto thee.' A. i, 7.
Qa-ni-ik-ni-es. *Obv.* 37.
Qar-ra. C. vi, 7.
Qar (?)-tab (?)-ya, 'groom.' A. ii, 7. Ass.
Qa-ti, 'I have collected (?),' 'compiled (?).' *Rev.* 13; C. 1, *Obv.* 13, *Rev.* 10.
Qa-ud-[da ?]. S. i, *Obv.* 2.
(SAL-SAL) Qu-mi-ya, 'women of Koma(na).' C. iv, 6.
Qu-mi-e-iz-zi, 'in Koma(na).' C. i, *Rev.* 3.

## R.

Raq-qa, adv. A. ii, 25.
Ra-aq-qa-as. *Rev.* 7.
(BIT) Ru-un-ni-in. C. xi, 7, 12.

## S.

Sa, 'of him.'
Sa-an, acc. *Rev.* 9, etc.
Sa-at, pl. *Rev.* 4 (or ta (?)-at).
(ALU) Sa-di- . . -us-ti-ya-al, 'from city-district of S.' C. j, *Rev.* 6.

Sa-ga-in, a proper name. *Obv.* 7.
(GIS) Sa-a-khi- . . , a wood. *Rev.* 23.
Sa-a-ak-ki. *Obv.* 20. Or *sa-a-ak-ki- . .* 'Hear (?),' or 'I have dedicated (?).'
Sal-li-pa-at-ta. C. ii, *Obv.* 2. Or (SAL) *li-pa-at-ta.*
Sal-li-ip-pa. C. ii, *Rev.* 3. See *li-ip-pa.*
Sa-me-se-iz-zi. *Rev.* 37, 41.
Sa-ne-iz-zi. *Rev.* 23, 33, 37, 40.
Sa-an-khi-es, 'directing (?).' *Obv.* 22.
Sa-an-khi-is. A. ii, 8.
Sa-an-ne. *Obv.* 43.
Sa-a-ri- . . C. xi, 3.
Sar-khat, 'fine.' A. i, 36. Ass.
Sa-at-tu-u. S. ii, 4.
(ALU) Se (?)-ib (?)-bu-na-a-il, 'from city of S.' C. i, *Obv.* 3.
Se-e-li-is(-ti-ra). C. ii, *Obv.* 4.
Se-ir-ra-as-sa-an. *Rev.* 31.
Se-ir-te-ekh-khu-un. *Rev.* 7.
Si, 'of her,' 'to her.' *Obv.* 35, 36; A. i, 14.
Si-i-e-it. *Rev.* 1, 2.
Si-pa-an-ti, 'thy mage.' *Rev.* 43, 45; B. 1, 11.
Si-ip-pa-an. B. 9.
Su-da- . . C. vi, 3.
(AMILI) Su-gi, 'priests.' *Rev.* 2.
(SAL) Su-gi, 'priestesses.' *Rev.* 37.
Su-ukh-kha-akh-khu-un. *Rev.* 6.
(BIT) Su-um-mi-ni-it, pl. C. ii, *Rev.* 8.
Su-um-mi-in. C. ii, *Obv.* 10, v. 7, 10.
Su-um-su, 'its name.' C. ix, 1. Ass.
Su-nu-us-sa-an. B. 8.
Su-u-ta-a. S. ii, 8.
Su-u-ta-an. S. ii, 6.
(GIS) Su-u-zal-la-as, a wood. *Rev.* 18.
Śa-an, acc. A. ii, 7.
(DUK) Śi-nu-wa-an, a vessel. *Rev.* 21.
(TAK-ZUN) Śi-ti-is-si, 'bright.' *Rev.* 31.
(MUL-MES) Śi-ti-is-si. C. iii, 1, 8.

T.

Ta, 'of thee.' *Obv.* 24; A. i, 7, 11, 15, 16, 18, 22, 28; A. ii, 2, 5, etc.

Ti, 'of thee.' *Obv.* 9; A. i, 8, 9, 10, 12, 22, etc.

Tu, 'of thee.' A. i, 7, 10, etc.

Ti-in, 'thine,' acc. A. i, 19.

Ta-an, 'thine,' acc. A. ii, 5.

Ta-as, 'thine,' acc. pl. A. i, 17.

Ta-ba-as-su-un. A. i, 25.

Tab-bu. C. ii, *Obv.* 6. Perhaps Ass.

(ALU) Ta-ga-as-kha-di-ya-il, 'from city-district of T.' C. i, *Rev.* 7.

Takh-khu-da. *Rev.* 18. See *da*.

(ALU) Ta-al-ga-mu-us, city. C. i, *Obv.* 12.

Ta-li-ya, 'I sent.' B. 4, 10.

Tal-la-a. C. xi, 4; cf. *khalugu-talla-s*.

Tar-khu-un-da-ra-ba, proper name. A. i, 2.

Tar-na. S. i, *Obv.* 3, 4.

Tar (?)-na-li-aś. *Rev.* 36.

Ta-at-ti-sa. C. ii, *Obv.* 9.

[Ta-]at-ti. S. ii, 1. Cf. *tat*, *Rev.* 4 (if this be the reading).

Ta-u-as-ya-il, 'from city-district of T.' C. i, *Obv.* 16; cf. Tavium.

Te, 'to say,' 'speak.'

Te-es, 'saying.' *Obv.* 35.

Te-it, 'he says.' *Obv.* 4, 16, 21; A. ii, 1.

Te. *Obv.* 26.

Te-ekh-khu-un. *Rev.* 7.

Te-iz-zi, 'at the word of.' *Obv.* 17, 23, 34, *Rev.* 10; B. 3.

(AN) Te-li-bi-nu, goddess perhaps identified with Ass. Zagaga. *Rev.* 35, 43, 44, 48.

Te-li-bi-nu-un, acc. *Obv.* 29.

Te-li-bi-nu-sa. *Rev.* 9.

Te-li-bi-nu-ya, adj. *Rev.* 45. 'Consort of T.'

Te-li-bi-nu-wa-as-sa. *Rev.* 13.

Te-en-na-ti-ya, 'peoples.' C. ix, 2, 3.

Te-ri-ib-zi, 'entrance.' *Obv.* 30. Ass.

Te-sa-at. C. ii, *Obv.* 10.
Ti-im-mar-ta-sa. C. ii, *Obv.* 5.
Ti-in-nu- . . , 'recorded.' *Obv.* 11, 12.
Ti-in-nu-zi. *Obv.* 13, 15.
Ti-nu-zi. *Obv.* 27.
Ti-in-nu-ut, 'he registers.' *Obv.* 20.
Ti-nu-ut. *Obv.* 8.
(ALU) Ti-in-tu-u-ni-ya-il, 'from city-district of T.' C. i, *Obv.* 10.
Tu-e-ig-ga-as. *Obv.* 24.
Tu-el, 'gift (?).' *Obv.* 2, 10.
Tu-el-ê-it, 'he has conveyed (?).' A. i, 24.
(ALU) Tu-u-khu-ub-bi-ya-il, 'from city-district of T.' C. i, *Obv.* 16, *Rev.* 4.

## U.

[U-]an-wa-an-na-as, 'of the land of Uan.' A. ii, 2.
Ub-bi, 'I received.' A. i, 18.
Ub-bi-is, 'receiving.' A. 1, 25.
U-da-a. C. ii, *Rev.* 7.
U-da-an-zi, 'mayest thou give (to me ?).' A. i, 13; C. vi, 4.
Ud-da-a-ar, 'together.' *Rev.* 5, 8, 10.
(KITU) Ud-du, a garment. A. i, 31.
U-e-el-lu. *Obv.* 10.
U-e-mi-ya, 'dependent (?).' *Obv.* 22, 23; S. i, *Rev.* 5.
U-e-mi-it. S. i, *Rev.* 4. See *uienun.*
U-e-ni, 'I humbled myself.' A. ii, 3. See *u-i-e-nu-un.*
U-ug-ga. *Rev.* 3.
U-iz-zi, perhaps to be read *khat-ra-a-u-iz-zi*, 'in the time before me.' *Rev.* 39.
U-i-da-ar, 'together with.' *Obv.* 8, 10, *Rev.* 2 (?).
U-i-e-nu-un, 'servant.' A. i, 11. See *u-e-ni.* The root seems *uye* or *ue*, 'belonging to.'
Ukh-khu-uz, 'embossed.' A. i, 38. Ass.
(BIT) Uk-ku (*or* -ba). C. xi, 3.
U-ul, 'verily,' 'it was so.' *Obv.* 15, 19, 20, 22, 23, 37, *Rev.* 5, 8, 39; A. ii, 4, 6, 8; S. i, *Rev.* 4.

Um-ma, 'thus.' *Rev.* 11; A. i, 1. Ass. Or perhaps 'mother' in *Rev.* 11.
U-mi-ni. C. ii, *Rev.* 1.
Un-ni-na. C. ii, *Rev.* 4; cf. hier. *unna*, 'god.'
U-nu-te-es, 'furniture,' *Rev.* 27. Ass. *unutu*.
U-nu-wa-an-ta, 'thy goods.' *Rev.* 34.
Up-pa-akh-khi, 'I wrote,' or 'presented.' A. i, 18.
Up-pa-akh-khu-un, 'a tablet' or 'present.' A. i, 15.
Up-pa-khu-un. A. i, 28.
Up-pa-at-te-na-an(-qar). C. ii, *Rev.* 3.
(AMEL) U-ra-ya, 'an Urian.' C. iv, 10.
(ALU) U-ru-li-e-il, 'city of U.' C. ii, *Rev.* 4.
U-ru-un-zi-im, 'city.' C. ii, *Obv.* 8.
U-us-ti-is. C. ii, *Obv.* 7.
(SAL) U-ta-ti-is, 'an Utatian woman.' C. iv, 5, 13.
(SAL) U-ta-ti. C. iv, 1, 2, 4.
Ut-ne-e, 'tablet.' *Obv.* 8, 20.
U-wa, 'in order that.' *Obv.* 21, 26; A. i, 13.
U-wa-an-du, 'that I may give.' A. i, 21.
U-wa-an-zi, 'that thou mayest.' A. i, 22.
U-wa-te-it, 'he addresses.' *Obv.* 21.
Uz-zi-ya-an-za. *Obv.* 14.

## W.

Wa. *Obv.* 21, 27, 29, 32, 39, 42. Perhaps a demonstrative.
Wa-ra-at, 'answers.' *Obv.* 4; A. i, 18.
Wa-ra-an, acc. S. *Obv.* 4.
. . -wa-ra-as. *Obv.* 28.
Wa-ar-su-la-as, 'cultivated (?).' *Obv.* 11.
Wa-a-tar, 'below.' *Obv.* 30, *Rev.* 19.

## Y.

Ya, 'mine.' *Obv.* 5, 29, *Rev.* 39, 42; A. ii, 12 (?). Ass.
(ALU) Ya-ti-il, 'from city of Yatis.' C. i, *Rev.* 2.

## Z.

(AN) Za-gâ-gâ, a goddess. *Rev.* 9. Ass.
Zak-ni-ta. *Rev.* 4.
(ALU) Za-ra-as-sa-ni-ya, 'city-district of Z.' C. i, *Obv.* 10.
(ALU) Za-ar-kap-su-na-il, 'from city of Z.' C. i, *Obv.* 11; cf. the classical Sar-vêna.
(ALU) Za-ta-as-ku-ri-ya-il, 'from city-district of Z.' C. i, *Obv.* 4.
(ALU) Zi-bi-is-khu-na-il, 'from city of Z.' C. i, *Obv.* 17.
(ALU) Ẓi-ga-i-te-im-ma, 'city of Ts.' C. ii, *Obv.* 8.
Zi-ig-ga-te-es, 'pointed.' *Rev.* 15. Ass.
Zi-ik-mu. A. ii, 21.
(BIT)-zi-na-an. *Obv.* 22. Perhaps 'belonging to House of Life' (ZI).
Zi-in-nu-uk, 'provide,' imperative. A. i, 26.
Zi-in-ni-iz[-zi]. *Rev.* 35.
Zi-ir-ri-di-is-sa-an, 'collecting (?) it,' 'apportioning (?) it.' C. i, *Obv.* 15. Probably a compound of *zirri-yas.*
Zi-ri-mis. C. ii, *Obv.* 4. Probably from *zirri-yas.*
(GIS) Zir-ri-ya-as, 'baskets.' *Rev.* 20, 24.
(ALU) Zi-is-an-na-il, 'from city of Z.' C. i, *Rev.* 5.
(ALU) Zi-ta-ak-bi-is-si-ya-il, 'from city-district of Z.' C. i, *Obv.* 12.
Zi-u-ga, adv. *Rev.* 9.
(ALU) Zi-iz-[an-na?], 'city of Z.' C. i, *Obv.* 4.
Ẓu-khar-pa-su-u. C. ii, *Obv.* 7.[1]

[1] A tablet belonging to the Rev. Dr. White contains the words: GAN-*na-a* GESTIN *pa-iz-zi*, 'a garden of vines by way of a gift'; SARRU-*iś* (*aramiś*) *pait sab-zi*, 'the king gives'; the name of the city Ne-ri-ik-qa-ser-ru; and a mention of 'the son of the king of Gan-dakh-khi . . '

IDEOGRAPHS.

AB-ZUN. A. ii, 24.
ABULLI-as, 'gates.' *Rev.* 2.
ALU-ME, 'cities.' C. ii, *Obv.* 9.
ALU-ERU-i. C. vi, 11, 13.
AMIL, 'man.' A. ii, 11. Probably determinative.
AMIL-is, 'a man.' *Obv.* 5.
AMIL GUD, 'ox-herd.' *Obv.* 19.
AMIL SIB, 'shepherd.' *Obv.* 19.
AMIL MAS-EN-KAK, 'poor man.' *Rev.* 12.
AMIL GIS-PA, 'scribe.' C. i, *Obv.* 15, *Rev.* 2.
AN-MES-as, 'the gods.' *Rev.* 8, 9, 10.
AN-MES-an, gen. pl. (?). *Rev.* 5.
AN-MES-na-a-sa. C. ii, *Obv.* 9.
AN-lim, see IL-lim.
AN EN-ZU-na, 'the Moon-god.' *Rev.* 1.
AN KAL, 'the hero-god.' *Obv.* 27.
AN KAS-EDIN, 'god of native wine.' *Rev.* 32, 44.
AN MAKH, 'supreme goddess.' *Obv.* 32, *Rev.* 11.
AN IM-as, 'the Air-god' (Sandes). *Obv.* 3, 21, 38.
AN IM-sa. *Obv.* 20, 23.
AN IM-ni, 'to the Sandanian.' *Obv.* 16, 34, 42.
AN UT, 'the Sun-god.' *Rev.* 28, 34, 42, 45; A. i, 13.
AN UT-us, nom. *Rev.* 11; A. ii, 17.
AN UT-un, acc. *Obv.* 21, 22, 26.
AN UT-i, gen.-dat. *Obv.* 21.
AN UT-sa. *Rev.* 10.
AN UT-GI. C. xi, 5.
BAB-as, 'gates.' *Obv.* 33.
BANSUR, 'dish.' *Rev.* 25, 26, 28, 29, 30, 34, 42, 44.
BIRU, 'youngling.' *Rev.* 45.
BIT-ZUN, 'houses.' A. i, 3, 8.
BIT-ri-es. C. ii, *Obv.* 5.
BIT-ri. *Rev.* 25; C. vi, 3.
BIT-ra-a. C. ii, *Obv.* 2.

BIT-zi-na-an. *Obv.* 22.
BIT-IL-lim, 'Bethel,' 'temple.' *Rev.* 38.
DAM-MES. A. i, 3, 8.
DAM-an-ni, 'for a wife.' A. i, 13.
DAMQU-in, 'prosperity.' A. i, 3, 6, 7, 10.
DAMQU-an-ta, 'thy gratuity.' A. i, 16.
DHU-DU-MES, 'paths.' C. iv, 7.
DUG-GA, 'good.' *Rev.* 22, 24, 33; A. i, 35.
DUK-GESTIN, 'wine-cup.' *Rev.* 21.
DUK-MES-GESTIN-na, pl. *Rev.* 32.
DUK-GIR-GIR. *Rev.* 14, 27.
DUK-KAS-EDIN, 'beer-jug.' *Rev.* 21.
EDIN, 'country.' *Rev.* 22, 33.
EGIR, 'after.' S. i, *Rev.* 4.
EGIR-pa. A. i, 20, ii, 10.
EGIR-an-da, 'afterwards.' A. i, 18.
EGIR-an, 'future.' A. ii, 22.
ENUMA, 'when.' S. i, *Rev.* 4.
ESSU, 'new,' 'again.' C. iii, 5.
ESSU-as. C. iii, 7, 10.
GAL, 'great.' A. i, 1.
GAL-is, 'great one.' *Obv.* 9.
GAL-ma. *Rev.* 7.
GAL-ri. *Obv.* 35.
GAL-ri-ya-an-da, 'greatly.' *Obv.* 39.
GAL-GAL-as, 'chiefs.' A. i, 4, 8.
GAR, a measure. *Rev.* 26, 30.
GESTIN-an, 'wine.' *Rev.* 43, 44.
GI, 'reed.' *Rev.* 24.
GIR, 'blade.' S. i, *Obv.* 6.
GIS-i, 'wood,' C. vii, 8, 9.
GIS-AL (?). *Rev.* 17.
GIS-BANSUR, 'wooden dish.' *Rev.* 25, 26, 28, 29, 30, 34, 44.
GIS-GAR-GUL. *Rev.* 29.
GIS-IK, 'door.' *Rev.* 15, 27.
GIS-IR, 'net.' *Rev.* 16; C. vi, 6.
GIS-KAL, '*usu* wood.' A. i, 36, 37, 38.
GIS-LI, 'pine.' S. i, *Obv.* 9.

GIS-MAR, 'chariot.' *Rev.* 16.
GIS-RA, 'tube.' *Rev.* 21, 26, 30, 42, 43.
GIS-SAR-ZUN, 'gardens.' *Obv.* 10.
GUD-ZUN, 'oxen.' *Obv.* 12.
GUL, 'hammered (?).' *Rev.* 14.
GUN, 'talent.' *Obv.* 14.
GUSKIN-as, 'gold.' A. i, 15.
IM-GID-DA, 'a list.' C. i, *Rev.* 10.
ITS-BAT, 'he took.' *Obv.* 26, 28, 31, 37.
(D.P.) KUR-RA-ZUN, 'horses.' A. i, 4, 9.
KUR-[e], 'mountain' (?). A. i, 27.
KHAL-KI-in-na. *Obv.* 30. Perhaps to be read Khal-di-in-na.
KHAL-KI-us, 'citizens.' *Obv.* 13.
KHAL-MES-na-a. C. ii, *Rev.* 6, *Obv.* 9.
KHAR-as-zi, 'interest (?).' *Obv.* 30.
KHAR-zi. *Obv.* 14, 31.
KHARRAN, 'road,' 'caravan.' C. iv, 7, xi, 4.
KHARRAN-an. S. i, *Obv.* 10.
KHAR-SAG-MES-as, pl. *Obv.* 10.
LU, 'sheep.' *Rev.* 12, 45.
LU-ZUN. *Obv.* 12.
LU-us. *Obv.* 6.
MAR, 'set offering.' *Rev.* 32, 42, 44.
MAS-MAS-YA, 'my mage.' *Rev.* 42.
MAT-ZUN, 'countries.' A. i, 10. See KUR-*e*.
MAT-MAT-ZUN. A. i, 5.
MAT-MES. *Obv.* 11, 12.
MAT-ya-as, 'belonging to the land.' A. i, 25.
MUL-MES, 'stars.' C. iii, 8.
MU-ME, 'yearly (?).' *Obv.* 33, 35, 36, 37.
NAM-ERU, 'bronze.' *Obv.* 14.
NAM-wa-ERU. S. i, *Obv.* 6.
NIN- . . , 'lady.' *Obv.* 3.
NIN-MES, pl. *Rev.* 46.
NIN-MES-us. *Obv.* 40, 44.
NU-AB, 'priest.' C. xi, 4.
NUNUZ, 'bracelet.' *Rev.* 46, 47.

PU-ZUN, 'holes.' *Rev.* 19.
QAT-[ir-kha-a-iz-zi], 'metal plate(s).' Perhaps a coin. *Rev.* 38, 41.
QAT-ZUN-us. *Obv.* 40; A. ii, 19; C. ix, 12.
RABBU, a measure. *Rev.* 21, 22, 33; C. vi, 3.
SAG-DU, 'head.' *Rev.* 46; A. i, 14.
SARRU, 'king.' A. i, 1.
SARRU-is (= aramis). C. ii, *Rev.* 1. SARRU-iś. C. iv, 8.
SAL-SARRU-as, 'queen.' C. iv, 5, 8.
SARRU-i-ta. B. 2, 12.
SARRU-us (= atus). A. ii, 16; C. i, *Obv.* 14, *Rev.* 2, ix, 3.
SAR MATATI, 'king of the world.' *Obv.* 12.
SE, 'grain.' *Obv.* 11; C. i, *Obv.* 13*a*.
SIS-SU, 'his brother.' *Obv.* 9.
SIS-MES-SU, pl. *Obv.* 36.
SUM-an. A. ii, 22. Perhaps *sum* is not ideographic.
SUM-MA, 'give.' *Obv.* 5, 13.
SUM-sa-an. *Rev.* 45.
SUM-MA-wa. *Obv.* 32, 40.
TAK-ZUN, 'stones.' *Rev.* 31.
TAK-MAN, '*man*-stone.' *Rev.* 22.
TAK SI-A, '*śia*-stone.' *Rev.* 22.
TAK ZA-GIN, 'lapis-lazuli.' *Rev.* 22.
TUR-YA, 'my son.' *Obv.* 29. Perhaps to be read *i-ya*.
TUR-MES, 'sons.' *Obv.* 13; A. i, 3, 8.
TUR-MES-as. *Obv.* 42.
TUR-MES-YA, 'my sons.' *Obv.* 5.
TUR-MES-KA, 'thy sons.' *Obv.* 2, 7.
TUR-GAB-EDIN, 'plain-produced (?).' *Rev.* 18.
TUR-SAL, 'daughter.' A. i, 12, 22.
UD-KA-BAR, 'copper.' *Rev.* 14, etc.
UR-KU-ZUN, 'dogs.' *Obv.* 12.
ZAB-MES, 'warriors.' A. i, 4, 9.
ZAB-na-a. S. i, *Obv.* 10.
ZAB-na-a-as. S. i, *Obv.* 10.
ZAG-GAR-RA, month Nisan. C. vii, 10.
ZAG-LU, 'right hand.' *Rev.* 46, 47.

ZAL (NI), 'oil.' *Rev.* 22, 24, 33.
ZAL-an. A. i, 14.
ZAL-LU, 'ointment.' *Rev.* 22, 33.
IX-an, 'nine.' *Rev.* 12.

It will be noticed from an examination of this vocabulary that Arzawan phonology avoids the sounds of *g* and *b*. All words beginning with *g* and most of those which contain *g* are *primâ facie* of Assyrian origin, and the same holds true to a large extent of words beginning with or containing *b*.

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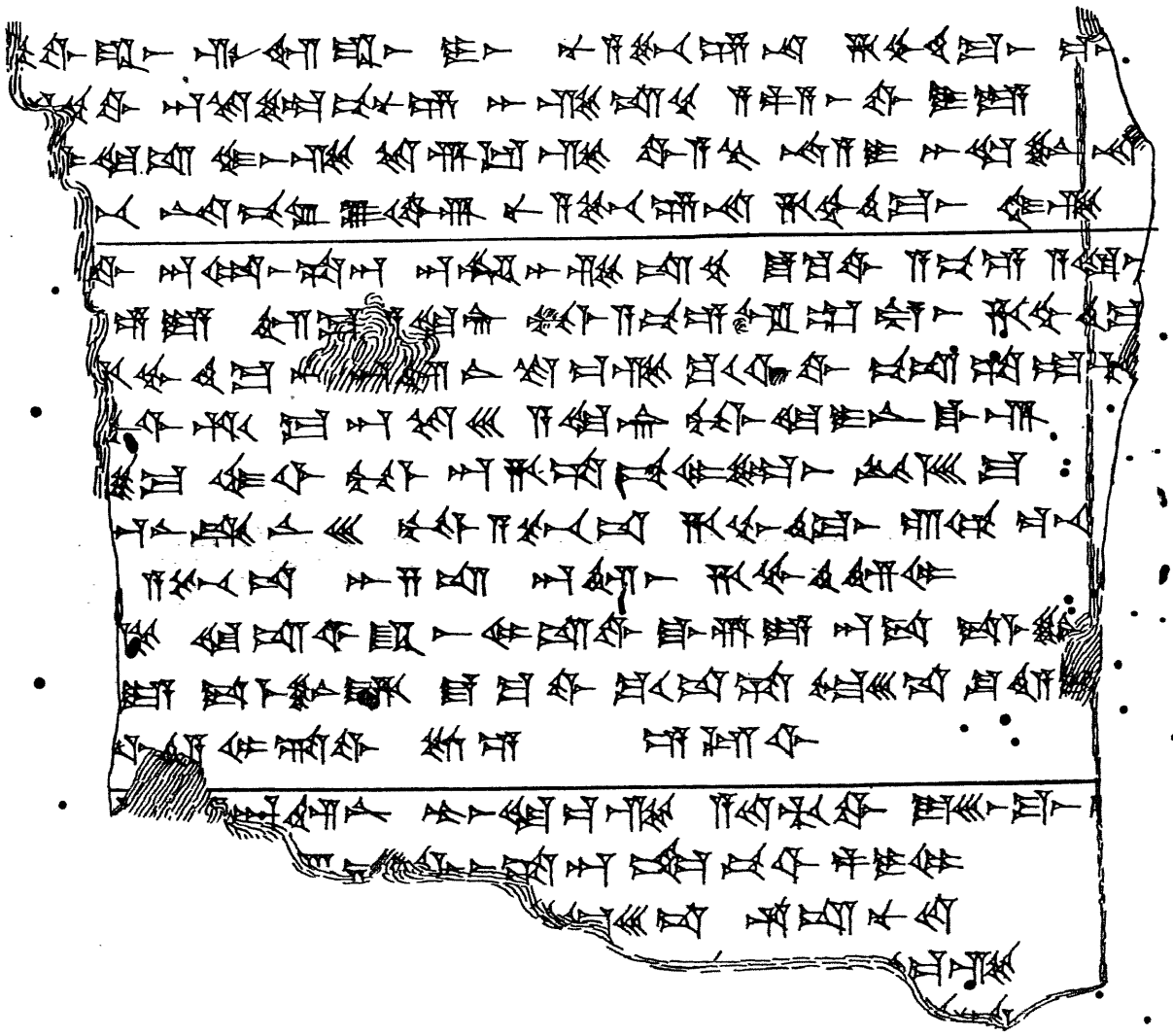
## POSTSCRIPT.

The recent discoveries of the German explorers at Boghaz Keui have an important bearing upon the inscriptions here dealt with, and Professor Sayce's contention that Assyrian words occur therein would seem to be fully justified. According to Winckler, who is a member of the German expedition, the native name of Boghaz Keui was Ḫatti, apparently the chief city of the country of that name, one of its great kings being Ḫattu-šili, commonly known as Kheta-sir, the ruler who made a treaty with Rameses II. It is therefore the language of the Ḫatti, identified with the Hittites, which is presented in the inscription forming the subject of the foregoing pages. In the texts in that tongue found by the German explorers, the seemingly Assyrian prepositions *ana*, *ištu*, again appear, with expressions like *abu-ia*, 'my father,' *abi abi-ia*, 'my grandfather,' and *iṣbat*, 'he has conquered,' thus justifying Professor Sayce's identifications. Including the verbal form (see p. 70), these and other words seem to have been used merely ideographically, like the numerous Sumero-Akkadian expressions in Assyro-Babylonian. All students of the history of the Nearer East will look forward to the publication of these remarkable texts, as well as to the Babylonian version of the treaty with Rameses II., the importance of which it would be difficult to overestimate.

T. G. P.

*Obverse, Upper part.*

*Obverse, Lower part.*



Pl. 9.



*Reverse, Upper part.*

Reverse, Lower part.

# TRANSCRIPTION AND TRANSLATION OF THE TABLET SAID TO HAVE BEEN FOUND AT YUZGAT.

I.

*Obverse.*

1. . . . . mi (?)-e (?) . . . . . .

II.

2. . . . . tu[1]-el MÂRĒ-KA sal . . . . . .
*thy sons, [? thy daughters]*

3. . . . . še[2] god IM-aš a-na nin- . . . . . .
*the god Hadad to*

4. . . . . nu-wa-ra-at[3] mu-te-id[4] mi (?) . . . . . .

5. . . . . MÂRĒ-IA šum-ku LU-iš ku-na-an-za na (?) . . . . . .
*my sons the man (?)*

6. . . . . -uš (?) lu-uš ku-na-an-za na-an a-ap-pa ḫu-iš . . . . . .

7. [nu-wa-r]a-at[3] MÂRĒ-KA ku-in ša-ga-in i-ia-an-zi ḫa- . . . . . .
*thy sons*

8. ut[5]-ne-e ḫu-u (?)-ma-an ti-nu-ut u-i-da-a-ar ḫa-at-nu-te . . . . . .
*greatly[6]*

9. ḫa-aḫ-ḫi-ma-aš GAL-iš ḫu-wa-an-ti a-na šiš-šu SIL-aš ki-iz-zi . . . .
*great*

10. ḪUR-SAG-(pl.)-aš u-i-da-a-ar KIRÊTI[7] u-e-el-lu nu tu-el . . .
*mountains plantations*

11. wa-ar-šu-la-aš ŠE (pl.) pa-iš ga-ta-ru nu-uš li-si ti-in-nu ib[8] (?)- . . .
*grain*

III.

12. Nu-u-ḫi-a-an ŠAR MÂT (pl.) ALPĒ IMMERĒ KALBĒ . . . ḪIA ti-in-[9] . . . .
*king of the lands, oxen, sheep, dogs, . . . . s,*

13. MÂRĒ kar (?)-ta-aš ma ḫal-ki uš . . . . . ti-in-nu-zi šum-ku aš (?) . . . . . .
*sons*

14. nu-ma-aš-ta an gu-un DAR (?) URUDU ḫu (?)-uz-zi-ia-an-za ḫur-zi . . . . . .

15. nu-uš (?) u-ul ti-in-nu-zi ma-a-an ku-it-ta ḫu-u-ma-an . . . . . .
*greatly[6]*

16. a-pa-a-ša pa-it god IM-ni te-it ki-i ku-it ki-ša-at (?) . . . . . .
*Hadad*

17. a-ši ḫa-aḫ-ḫi-ma-aš at-ti-iš-ši an-ni-iš-ši te-iz-zi . . . . . .

18. ki-i az-zi-ik-ki-ta-ni ak-ku-uš ki-it-ta-ni . . . . . .

19. kab[10]-bu-wa ad-din ma-tu-un u-ul ku-it-ki LU-SIB UDU (?) LU-SIB giš . . . . . .
*shepherd, sheep, the shepherd*

20. a-pa-a-ša ut-ne-e ti-in-nu-ut god IM-ša u-ul ša-a-ak-k[i] . . . . . .
*Hadad*

IV.

21. god IM-aš god UT-i bi-i-e-it i-id-din-pi[11] god UT-un u-pi[11]-te-it . . . .
*Hadad, the Sun-god the Sun-god*

22. pa-a-ir god UT-un ša-an-ḫi-eš mal-zi na[12]-an u-ul u-e-mi-ia . . .
*the Sun-god*

23. god IM-ša te-iz-zi nu-pi-ra-an[13] ku-it ḫa-an-da u-ul u-e-mi-ia . . .
*Hadad*

24. . -e (?)-ša-pi[11] am-me-el tu-e-ig-ga-aš mi-e-eš a-a-an-ta . . .

25. . -e (?)-ša-pi[11] ku-pi[11]-bi ḫur-ak-ta nu god Za-ga-ga-an bi-i-e-it
*the god Zagaga*

[1] See l. 10, end.
[2] Or part of another character ending in the same way (? *zi*).
[3] Or *nuwarat*.
[4] *Muted* or *mutet*.
[5] See l. 20 (the second word).
[6] Or 'very,' or 'very much.'
[7] GIŠ-ŠAR ḪI-A.
[8] Or *u*.
[9] Possibly to be completed *tinnu*, as in the preceding line, or *tinnuzi*, as in the following one.
[10] Or *gub-*.
[11] Or *we* (*uwetet*).
[12] Slightly damaged, but fairly certain.
[13] Or *nu-wa-ra-an*.

REVERSE.

I.

1. . . . . -ta na-iš $^{god}$EN-ZU-NA[1] ši-i-e(?)-it(?) . . . . . .
*the Moon-god*

2. . . . . -a-ar[2] KA-GAL-aš bi-niš ši-i-e-it AWELU (pl.) šu-gi SAL . . . . . .
*the city-gate* *the* šugi-*men*

3. . . . . an - zi u - ug - ga $^{woman}$An - na - an - na - aš e - eš - mi
*the woman Annannaš*

II.

4. . . . . ša li - it aḫ - ḫa - ti ša - at u - ul da - aḫ - ḫu - un zak - kur[3] - ta . . .

5. . . . . aḫ - ḫa - ti na - pa da - a[ḫ - ḫu] - un AN (pl.) - an ud - da - a - ar ne - iz - za - an (?) . .
*the gods,*

6. . . . . šu - uḫ - ḫa - aḫ - ḫu - un a - i - iš - mi - it ḫa - la - aš - mi - iš ḫa - at - ta - lu . .

7. . . . . - ma iš - ga - ra - aq - qa - aš na - aš - ša - an še - ir te - eḫ - ḫu - un GU - ḪUR e(?) . . .
*the backbone*

II.

8. . . (pl.) - aš ud - da - a - ar u - ul ku - it aḫ[4] - ḫur ni - in - ku - un ma - a - an - ša - an . . .

9. . $^{god}$Te - li - bi - nu - ša ku - e - da - ni - ik - ki na - ak - ki - eš . zi u - ga . AN (pl.) - aš ud (?) - . . .
*the god Telibinu* *gods*

10. . . ma - aḫ - ḫi - ta - an mu - ga - mi $^{god}$UT - ša te - iz - zi AN (pl.) - aš ud - da - a - ar pa - a - it . . .
*the Sun-god* *gods*

11. . . na-az[5]-mi-ša ma-pi[6]-a um-ma $^{god}$MAḪ nu ma-a-an $^{god}$UT-uš a-aš-šu ku-e-it . . .
*the goddess Maḫ* *the Sun-god*

12. . . . -ti li-ga IX.-an pa-a-u ku-iš $^{man}$MAŠDU nu-ut-ta I. UDU pa-a-u
*nine* *peasant* *one* *sheep*

IV.

13. . . . . - pi[6] (?) - aš[7] $^{god}$Te - li - bi - nu - wa - aš - ša mu - ga - a - u - wa - aš qa - ti
*god Telibinu*

V.

14. . . . . -az[5] ki-i I. LUT GIR-GIR ZABAR gul na-ak-dam-šu ZABAR . .
*one* *vase* *of bronze* *bronze*

15. . . . . [Z]ABAR a-na na-ak-dam-mi zi-ig-ga-te-eš I. GIŠ-GAL ZA[BAR] . .
*bronze* *one* *door (?)* *of bronze*

16. . . . . -pa-aš ZABAR II. GIŠ-EŠ ZABAR I. GIŠ-IR ZABAR I. GIŠ-MAR ZAB[AR] .
*of bronze, two boxes (?) of bronze, one basket (?) of bronze,*[8] *one chariot of bronze*

17. . . . . ZABAR I. GIŠ-MES ki-iš-ta-aš ib-bi-aš GIŠ-MES ki-iš-ta-aš . .
*bronze, one*

18. . . . . I. GIŠ šu-u-ni-la-aš[9] GIŠ-EŠ aḫ-ḫu-ra-aš TUR GAB EDINA taḫ-ḫu-d[a] .
*one* *the produce (?) of the plain*

19. . . . . -aš III. LUT ku-ku-ub iš-tu III. TUL-ḪIA wa-a-tar ku-it-ta . .
*three* D.P. *dishes with (?) three cups*

20. . . . . -an-zi gul III. GIŠ bu-u[10]-ri-ia-aš mi-iš
*three*

V.

21. . . . . -ra GAL I. LUT GIŠTIN I. LUT si-ni (?)-wa-an I. LUT KAŠ-EDINA I. LUT LU-SIB (?)
*great, one jar of wine, one jar of* *one jar of* edina-*wine*[11] *one jar of* . . .

22. . . . [I. GAL ZAL DUG-]GA I. GAL-EDINA I. GAL ZAL-UDU $^{ni}$MAN $^{ni}$ZA-GIN $^{ni}$SI-A $^{ni}$SIG-SI[G?] . .
[1 *great (measure) good*] *oil, one great (measure)* edina, *one great (measure) sheep-fat (?),* man *stone, lapis-lazuli,* sia-*stone,* sigsig-*stone*

23. . . . . GIŠTIN (?) bat-tu-la-aš ša-ne-iz-zi ki-na-a-an-ta GIŠ ša-a-ḫi . . .
*wine (?)*

24. . . . . na (?)-ia-aš GI-DUG-GA na-at iš-tu ZAL DUG-GA ḫur-ni-e-iz-zi (?) . . .
*sweet cane* *with (?)* *sweet oil*

[1] Or EN-ZU-NA may have had in the language of the tablet the common pronunciation of *Sin*, supposed to be a corruption of *Zu-na*.
[2] Compare *dār* in line 5, *uddar* in ll. 8, 10, and *uidār* in line 8 of the obverse.
[3] Or *ni* (*zak-ni-ta*).
[4] On the original this syllable looks as though it belonged to *ku-it*.
[5] Or *as*, *aṣ*.
[6] Or *wa*.
[7] Perhaps to be completed *mu-ga-a-u-wa-aš*.
[8] Possibly a receptacle of bronze wire woven like a basket.
[9] Or *šu-u-zal-la-aš*.
[10] *Bu* and *u* are written close together, with a damaged portion between. They may, therefore, form one character, in which case we ought, perhaps, to read *ṣir*, making the word *ṣir-ri-ia-aš*.
[11] 'Wine of the plain,' perhaps really a geographical expression, 'wine of *edina*,' i.e. Babylonia. (Delitzsch identifies *edina* with Eden.)

VII.

25. . . . . -ma-ḫa iš-ša-an laḫ-ri qa-da II. GIŠ BANŠUR GIŠ lu-ut-ti-ia da (?)- . . .
*two table(s) (of) luttia-wood*

26. . . . . ku-pi[1]-bi-ia I. GAR GIR-RA da-a-i nu-uš-ša-an a-na I. GIŠ BANŠUR . . .
*one one table*

27. ki-i u-nu-te-eš da-a-i I. LUT GIR-GIR (?) Z[A]BAR qa-ab na-ak-dam-mi GIŠ-GAL Z[ABAR]
*one of bronze the door of bronze*

28. GIŠ a-ri-im-pa-aš ZABAR II. GIŠ-EŠ ZABAR i-na I. GIŠ BANŠUR a-na [god] UT da-[a-i]
arimpaš-*wood (and) bronze two of bronze for one table to the Sun-god*

VIII.

29. GIŠ GAR-GUL[2] ZABAR I. GIŠ RAD ZABAR I. GIŠ KAK ZABAR a-na I. GIŠ BANŠUR I. na-an- . .
*a chopper (?) of bronze, one vessel[3] of bronze, one plug of bronze for (?) one table one*

30. da-a-i a-na II. GIŠ BANŠUR-ma iš-tin-na IX. GAR GIR-RA-GAL i-na GIŠ ma-ki-iz da (?)- . .
*two table(s) nine*

31. še-er-ra-aš-ša-an im-zu ga-kin-ak-ia da-a-i nu NA-ḪI-A si-ti-iš-ši . . .
*stones*

32. III. LUT ḪI-A GIŠTIN-NA mar nu [god] KAŠ-EDINA III. LUT ku-ku-ub ḪI-A um (?) e-te-na-aš qa- . .
*three jars of wine three (D.P.) cups*

33. GAL ZAL DUG-GA GAL EDINA GAL ZAL-UDU ša-ni-iz-zi ki-na-an-da ki-i ḫu-u-pa . . . .
*sweet oil*

IX.

34. I. GIŠ BANŠUR u-nu-wa-an-ta a-na [god] UT da-a-i I. GIŠ BANŠUR u-nu-wa[-an-ta] . . .
*one table to the Sun-god one table*

35. a-na [god] Te-li-bi-nu da-a-i ma-a-an an-lum a-ša-a-ši zi-in-ni-e (?) . . .
*to Telibinu*

36. ne (?)-ku-us me-ḫur-ma LUT pa-aḫ-hu i-na-li-az pa-aḫ-ḫur pa-ni an-lim da-a-[i] . .
*a paḫḫu-vase*

37. ša-ne-iz-zi ša-me-ši-iz-zi nu ŠAL Su-gi be-el an-lim ḫu-uk-ma-a-uš . . .
*lord of the gods (?)*

38. ḫu-uk-zi II. šu ir-ḫa-a-iz-zi laḫ an-lim ḫa-at-ki na-aš-ta pa-ra-a . . .
*messenger (?) of the gods (?)*

39. u-iz-zi a-bi-ia ut-ti u-ul ku-it-ki i-ia-zi

X.

40. ma-a-an lu-uk-si-ta[4] be-el an-lim pa-ni an-lim iz-iz (?)-zi ša-ne-iz-zi (?) . . . .
*lord of the gods (?) before the gods (?)*

41. ša-me-še-iz-zi ḫu-uk-ma-a-uš ḫu-uk-zi III. šu ir-ḫa-iz-zi . . . .
*three*

42. I. GAR GIR-RA al (?) a-na [god] UT maš-ši[5]-ia i-na BANŠUR [god] UT da-a-i nu mar . . . .
*one to the Sun-god the Sun-god*

43. GIŠTIN-an a-na [god] UT ši-pa-an-ti I. GAR GIR-RA al (?) a-na [god] Te-li-bi-nu . . . . .
*wine to the Sun-god one to Telibinu*

44. a-na (?) GIŠ BANŠUR [god] Te-li-bi-nu da-a-i mar nu [god] KAŠ EDINA GIŠTIN-an . . . . .
*for the table of Telibinu wine*

45. ši . . . -ti I. MAŠ GAL I. UDU a-na [god] UT [god] Te-li-bi-nu-ia šum ša an . . . . .
*one full-grown kid, one sheep to the Sun-god Telibinu*

XI.

46. . . . . ḫu-i-šu ša UDU GU-ZAG-LU GU-GABA SAG-DU NIN-MEŠ . . . . . .
*sheep, the side, the breast. the head*

47. . . . . da-a-i ša MAŠ GAL-ma (?) GU-GABA GU-ZAG-LU SAG-DU [NIN-MEŠ] . . . . . .
*full-grown kid, the breast, the side, the head*

48. [a-na [god] Te-l]i-bi-nu [god] UT-ma (?) da-a-i GU- . . . . . .
*[to Tel]ibinu (and) the Sun-god*

49. . . . . GAR-GIR-RA MAŠ-MAŠ . . . . . .

. . . . . .

[1] Or *wa*.
[2] Or IG-GUL (dialectic Sumerian AG-GUL).
[3] Apparently a vessel through which the liquid passes—? strainer?
[4] Or *lu-ug-gir-ta*.
[5] The character read *ši* has not quite the same form as in other places in this text, and the transcription is therefore doubtful.

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